

**Of the end of the world  
and iudgement of our Lord  
Jesus Christe to come, and  
of the moſte perillous dangers of  
this our moſte corrupt age. and by  
what meanes the Godly may auoid  
the harmes thereof. two ſermons  
preached in latin in the aſſem-  
bly of the clergie by Hen-  
ry Bullinger/and now  
lately engliſhed by  
Thomas por-  
ter.**

**Wherein are expounded the  
words of our ſauour. Mat. 24. tou-  
ching the end of the world, & the laſt  
iudgment. Alſo the words of Daniel in the  
7. chap. concerning the moſt troubleſome  
kingdome of the Pope/ & the end thereof.  
Finally the words of the Apoſtle. 2.  
Tim. 4. concerning the perils of the  
laſt times/ and the excellency and  
fulneſſe of holy Scripture.**

**Imprinted at London at  
the long ſhop in the Pultrie  
by John Wolfe.**

Of the end of the world & the  
Judgement of our Lord Iesus  
Christe to come, and of the mosse  
greuous perils of this our mosse  
corrupt age or time.

*The first Sermon of Henry  
Bullinger.*



**T**H E matter it  
self requireth, and the  
examples bothe of the  
Prophets and also of  
the Apostles do instruct  
vs, that all our Ecclesiasticall preachings  
(doctrines I mean, admonitions, rebu-  
kings, exhortations, counsailes and com-  
fortings) are to be framed according to  
the time. And moreover, that all Eccle-  
siasticall doings are to be referred vnto  
edifying.

But if we should now intreat and  
speak as the present time requireth, and  
to the prophet of vs all, who are mosse of  
vs ministers of the Church, and there-  
fore are we mosse cheefely assembled  
here to th'entent somewhat should bee  
said concerning the duety of our office,  
that is mosse principally requisit to  
knowe; there appeereth to vs no matter

A. y.

more

## The first Sermon.

The prepo-  
sition.

more profitable, nor more necessary, then to admonish your holinesse (ye fathers and brethren honorable and most dearly beloved) of the consummation of the world, and the finall iudgement of Christe Iesus our Lord. And also as our speciall duty requireth) diligently and earnestly to stir vp the people of Christe, committed to our charge: vnto a sober watchfulness, lest suddenly and vnwares the day of the Lord steale vpon them, which vn doubtedly cannot be far of, and which our elders afore vs, teachers in the Church aboue a thousand or ix. hundred yeres past, did thinke to be at hand.

How much rather ought we (vpon whom the ends of the world are come, & who also haue most manifestly seen fulfilled very many of y<sup>e</sup> Prophecies y<sup>e</sup> haue been set forth concerning the end of the world, and the things that should come to passe ( immediately before the day of Iudgement) to lift vp our heads, knowing that our redemption euen now draweth nigher.

Christe Iesus our Lord being yet a fauourable high Priest of the faithful, on the right hand of his father, but hereafter at the last, a most seuer and yet most

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most iust iudge of all the whole world, graunt mee habilitie to speak duly vnto you, and you grace plentifully to heare with frute to the glozy of his name and edifying of his Church. And because blessed Peeter the Apostle, the chief teacher of this Church, and most faithful Disciple of Iesus Christe our Lord (saith). If any man speak: let him speak as the sayings of God. I wil studiously endeavour to shew forth, and with as much plainnes as I may: to open my whole matter euen with the words of Christe our Lord, and with the sayings of the Prophets and Apostles. For the holy Prophets in whom was the Spirit of Christe. Daniel most chieflly and Zacharias (omitting Esay & Ezechiel) haue most diligently and copiously instructed the Church of God with their prophecies concerning the latter times of the world and the iudgement of Christe our Lord to come.

But Christe our Lord, the light and fulfilling of the lawe and the Prophets, hath so largely and so manifestly debated of these matters, that if any man do yet desire a more plain exposition: may seem to look at the Sun being of it self

A. iij.      moste

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moste bright shining, a light much brighter.

The pphes-  
cy of Christ  
touching  
the end of  
the world  
and the ma-  
ner of the  
last dayes.

Matth. 24

He being demaunded of his Disci-  
ples in the mount Oliuet, and in the sight  
of the most famo<sup>s</sup> Citie of Hierusalem,  
what should be the token of his coming,  
and of the end of the world: Made an-  
swere. That the holy Citie of Hierusa-  
lem should first of all be taken and laid  
flat to the ground, and that the Iewes  
them selues should be led captiue into  
all nations. And that the Gospel of the  
kingdomes should be receiued of all na-  
tiōs throughout the whole world. And  
that afterward should false Prophets  
go abrode, who with false doctrine and  
faied miracles should decerue the world  
& that vwith such probability & happy  
successe; that euen the very elect should  
haue combrance therewith. Among o-  
ther things he resiteth, False teachers  
and false Christes, and euen those An-  
tichristes also, that should forsake the ve-  
ry true Christe the sonne of the eternall  
God, and should not sincerely vnto the  
faithful shew him forth, sitting on the  
right hand of his father; but in the earth,  
in the desert, in sundry and diuers pla-  
ces, and also euen En toistemeios that  
is

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is to say, in close and secret places, in  
Chests and Ambries. For the Grecians  
call Temeia secret and wel fenced pla-  
ces, where treasures are laid vp, also the  
hidden and priuy places of a house, and  
the very Ambry or Spence. And the lit-  
tle Sacrament houses diligently fenced  
with Locks and boltes, the Popes men  
call them Ambries, out of the which as  
out of an Ambry, they bring forth Via-  
ticum, their viage, prouision or Howzel  
(as they call it).

As sure as  
God is in  
the Ambry

But our Lord in the Gospel with loud  
voice crieth out, saying. Do not beleue  
them, doo not go forth, doo not be-  
leeue them. Becholde, I haue tolde you  
before. And heere he addeth by and by,  
that greuous persecutions shall arise  
against the godly, He saith, that there  
shalbe great troubles, that there shall  
appeer tokens in the Sun, in the moon  
and in the starres, that some shalbe gree-  
ued vwith great pēciuenes through des-  
pair, & that sōe beeing dissolute & vva-  
ton through to much & a certain care-  
lesse securitie, shall be in that last day o-  
uervvhelmed, & that the vworld shalbe  
about the end altogether such as it vvas  
before the flud & in the daies of Loth,  
vvhile

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vvhile the Giants & Sodomites lay sleeping and snorting quietly in the dung of vickednesse, despising all the good admonitions of God, giuen vnto them by the holy fathers, in so much y destruction came vpon them vnlooked for, Paule the Apostle of Christe, speaking also of

2. Thess. 1. that vngodly securitie. Of the times (saith hee) & at vwhat momēt our Lord vvil come to execute iudgement; there is no need for mee to vwrite vnto you brethern. For you your selues do plainly knowe that the day of the Lord vvil come as a theef in the night. For vvhen they shall say peace and quiet safetie: then suddain destructiō shall come vpon the as the pain of childe bearing vpon a vvoman in trauail, and they shall not escape. But our Lord in his Gospel

Luke. 18.

procedeth with his Propheatical exposition, & saith moreover. Iniquitie shall abound and the loue of many shall wax colde, so that the sonne of man vvhen he commeth: shall scarcely finde faith vpon the earth. Saint Peeter also foretelling of the extreme wickednes of this last age. I stir vp your mindes (saith hee)

2. Peeter. 3. to remēber the vvords that haue bene spokē heertofore by the holy Prophets and

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and also the cōmaundement of vs the Apostles of our Lord andiauiour. This vnderstand ye first, that in the last daies shall come mockers, vvich vvil vvake after their ovvne lust, and say. VVhere is the promise of his comming? For, sins our fathers died, all things continuē in the same estate from the beginning as they vvēre first made. Our Lord also in the gospel addeth moreover to all these things That hee vvil come in his glory suddainly and vnlooked for, to iudge the quick & the dead, & that hee vvil giue revvards of life to the godly, & vvil commit the vicked to euerlasting Hel fire. For as the lightning (saith he) cōmeth forth of the east, and shineth euen vnto the vvest: so shalbe the cōming of the sonne of man. Take heed therfor vnto your selues lest your harts bee oppressed with surfetting and drunkennes, and with the cares of this life, and so that day steale suddainly vpon you. For truely it shall come vpon all the inhabitants of the earth like vnto a snare. VVatch therefore praying at all times, that ye may be counted vvorthy to escape all these things that are to come, and to stand before the sonne of

B,

man

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man. Merily in this place our Lord is earnest & vrgeth so, as in no other place more vehemently, exhorting all people of all kindes, and of all ages vnto a sober watchfulnes. In Saint Mark. V Watch (saith he) for ye knowe not when your Lord vvil come, vwhether in the evening, or at midnighr, whether at the cock crowing or in the dawning, lest if he come suddenly, he finde you sleeping. In S. Mathew he setteth forth very many parables, to the intent hee might the more deeply fasten this thing in the mindes of all men. For he setteth before vs An householder that vwatcheth, lest the thief in the night breaking in to his house should steale away all his substance. He setteth forth A faithfull and wise seruauant, that ministreth meat in due time to the whole household committed to his charge. On the other side, he setteth against him a noughty Seruant, vnchristly wasting his maisters goods, and also very vniustly dealing against his fellowe seruants, moreover drunken and vnwatchful, not any whit regarding his maisters coming: whom taken with the fault he dooth rent in peeces like a Traitor. He setteth before vs

Ten

Mark. 13.

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Ten Virgins, wherof fīue were sober and wise, but th'other v. were foolish and thoughtful, anotherfoze shut out of the ioyes of the wedding.

Furthermore he setteth before vs a certain Noble house holder, that toke his iourney into a far countrey, and yf first before his departure distributed his goods by Talents, which he left to be occupied in merchandise for his gaues, who bound with euerlasting chaines his vnchristly seruant, wicked and thoughtful. And to euery parable: he ioyneth a sentence right worthy & meet to be grauen deeply in our hearts. V Watch therefore because ye knowe neither the day nor the houre in which the sonne of man vvil come. But moreover, who can say that this doctrine uttered by our Lord and Saviour, concerning the last age and the iudgement to come, is combersome or obscure? It is surely more cleare then the none day vnto them, that desire to be wise. But vnto them that are blinde alwaies, all things become darknes, because of their owne accorde they procure vnto themselves eue very extreme darknesse. But this diligent carefulnes of our Lord, and also this wholesome ex-

This doctrine of our Lord is to be vrged & beate him to our mindes.

27. y.

ample

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ample ought to stir vp all vs his seruants vnto like desire of godlines, to th'intent that we may with great faithfulness and diligence, stir vp also euē the whole world being almost all in these our daies deeply fallen a slep: stir the vp (I say) shake them, and sharply with earnest calling on, urge them to watch, pray, and to consider thzoughly the doctrine of our Saviour, and finally to mark wel those things that haue been don in times past and those things also that are now don in these our daies.

Merily those things that were foretold by our Lord, we haue seen them, euen in the very things them selues, continually & in long course of time to haue been fulfilled. For the holy Citie merited with the greuous siege of y<sup>e</sup> Gentils, at the length was taken, spoiled, set on fire & utterly destroyed, scarcely any towne or prints remaining therof. But those Jewes that perished not by famine, pestilence, and the sword: were taken captive by the Romans, and dispersed into all nations throughout the whole world. And also the Gospel of the kingdom, in despite of the Jewes & Gentiles, and euen in despite of hel gates, hath been receiued

By a comparison the prophecy of Christs is made manifest.

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receiued throughout the whole world.

Furthermoze we haue seen, that there hath burst out of the deep pit of hel, those great hepes of false prophets those deadly locusts, which with mosse corrupt and new kinde of doctrine, he hath troubled, bered, rent in peeces, seduced, yea and all so replenished with mosse unspeakable calamities, the whole Church of Christs. But if you as yet see not these things: consider moze earnestly, what I shall now say. The simplicitie and integritie of the olde and Apostolike doctrine was in that deadly time utterly corrupted. It seemed, and is yet now adindged by those Doctors, to be a doctrine very vile, unseemly, and nothing Catholik, which being taken out of the mosse sacred Gospel and mosse simply and plainly set forth vnto all men according to the example of the Apostles, doth teach, that the faithful are iustified by the onely grace of God, thozow faith in Christs, or that sinners are acquitted from damnation, their sinnes forgiven the, and everlasting life obtained by the death of y<sup>e</sup> sone of God. which benefits they receiue by faith onely and do shew forth & testify their true faith by good works. So shall it seem vnto the

Apoca. 9.

The soundness of doctrine is corrupted.

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a matter vnacquied and nothing plain,  
if thou say that the rule of Chziste alone  
is a moſte absolute rule of true faith and  
god life, alſo that Chziste alone ſuffiſeth  
vnto the godly. And that he alone remaineth  
the Head, the King, the high preſt,  
of the Church, in which he is preſent  
and which he ruleth very wel with his  
ſprite and power, euen vnto the end of  
the world: that the Church cleueth on-  
ly to him, honoureth him in ſprite and  
truth: that the ſame worſhippeth him,  
not in elements, or corruptible things,  
but in glory, & at the right hand of God  
the father. If thou do thus beleue, & do  
thus plainly and ſimply confeſſe thy faith:  
thou ſhalt be accounted nothing Catho-  
lick, yea ſuſpected of herely, or rather a  
very Heretick indeed. For hee runto thou  
muſt ad, that Chziste indeed doth iuſti-  
fie vs, but not freely. For Our merits  
muſt come to, and ſo our ſaluation there-  
by is made perfect. And therefore by all  
meanes poſſible, they impugne and perſe-  
cute this propoſition as hereticall. name-  
ly, That Sinners are iuſtified by onely  
faith in Chziste, and not by the vorks  
of the lawe. Moreouer they teach vs to  
ſpeake more Catholically and to frame  
our

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our talke in this wiſe, namely that men  
haue their ſinnes in deed forgiven thro-  
row Chziste: but not without the Key  
graunted vnto y<sup>e</sup> P<sup>r</sup>æſts, which is law-  
fully employed in Confeſſions. What  
mannes ſinnes are indeed pardoned, as  
touching the fault: but not as touching  
the pain, which pain (ſay they) is taken  
away or miniſtered by Satisfaction, or  
by the Popes pardons. And the belie-  
uers are ſaued indeed, but yet their ſou-  
les muſt firſt be wel ſodden and purged  
with Fire and Holy vvater. They ad-  
moreouer, that in very deed the Goſpel  
of Jeſus Chziste is the rule of true faith  
and god life: but not altogether perfect.  
But that the want therof is patched vp  
with lively Traditions, and by the de-  
crees of the councils and Fathers. What  
the rule of Munks are moſte allowable,  
and moſte perfect, becauſe (ſay ſom) they  
are in the ſtate of perfectio. What Chzist  
in deed is y<sup>e</sup> beſt hed in Heaue: but that  
he in earth hath placed in his Head y<sup>e</sup> Bi-  
ſhop of Rome, with fulnes of power to be  
the hed of his Church. So that they whi-  
ch do not acknowledge this hed, cannot  
enioy Chziste in Heauen: for that we  
ought (vnder pain of damnation) to be  
ſubiect



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subiect to the Bishop of Roome. So they graunt that Christe is in vnder in Heauen with his Father, an intercessor and mediator for the faithful: yet they ad by and by: But he is not a mediator alone: For the same thing also is graunted vnto the merits of y<sup>e</sup> Saints in Heaue so that by their merites also they cause our Lord to extend his mercy vnto sinners calling vpon the names of the Saints. So they graunt that Christe is to be worshipped in spirit & trueth: but yet they affirme, that he is neuerthelesse to be worshipped with golde, with silver, and all kindes of precio<sup>9</sup> things, that are to be offered and dedicated to the ornament of temples. So they say, that the faithful do indeed worship Christe at the right hand of the father in glory: but that he neuerthelesse must be adored also and worshipped vnder the forme of bread, in their Chappel, in their Alters, in their Temples, in their store boxes and Vires: when by the power of God, and of the words of consecration, the substance of bread and wine is turned, yea transubstantiated in to y<sup>e</sup> substance of the body and blood of Christe, no one jot of the substance of the bread and wine remaining, but onely the

John. 4.  
Daniel. 11.  
Acts. 17.

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the very accidents and outward shewes, that appear. Therefore, that Christe is to be worshipped heer, euen here on the earth, and vnder the elements and outward creatures, they do earnestly asseirme by the traditions of the Popes, Innocencius, Honorius and Urbanus, and do euen poynnt him out, as it were with the finger in the earth, here, and there, mozeouer in the desert, in the secret places, in their Clausters, & in those their monasteries. Yea farthermore, to th<sup>e</sup> intent that the admonition of Iesus Christe our Lord, might not be obscure or dark, saying in the Gospel. (They shall saye vnto you: beholde heere is Christe, beholde he is there, beholde he is in the desert, beholde he is in the store boxes, or in the secret places) round about the Vir or litle Sacrament box, they write in great golden letters. Heer vvorship thou God. If in any place out of Rome they do open their Romain pilgrimage (Ein Romfart) that is to say, if any where they happen to lay out those their indulgences and Pardons to sale for merchandise, then again in the forefront of their Scrips, satchels, boxes and shops of pardons, they write in great golden

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den letters. Heer is ful remission of all finnes, and these things truely are wel known to all men throughout Christendome. But what doth Christe our Lord ad moreouer vnto those things?

Go not forth, do not beleue them, beholde I haue tolde you before. Furthermoze, we haue heard and seene in moze then a thousand places, great fearful Miracles to haue bee wrought before our Images, and before y<sup>e</sup> bread turned into God. And all things were don to this end that these new & Doctozlike decrees of the trāsubstantiatiō of y<sup>e</sup> bread, of the worshipping of Images, of y<sup>e</sup> inuocation of Saints, and the purchasing the merits of Saints, might be set forth & commended to the faithfull. But he y<sup>e</sup> wil not beleue these things, or shall in any sort speake against them: is by and by snatched vp to prison, & to execution of death. We haue learned out of histories, that there hath been neuer at any time stirred vp against the people of God, any persecution moze greuous, of longer continuance, and finally also moze cruel then this last by Antichrist. The affliction of the people of God in Egypt continued not aboue two hundred yeres. It is written

The persecution of the Church of Christe.

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written in deē that they were in Egypt and on their iourney iij. hundred yeres. But all this time is not ascribed to the persecution of the Israelites. But the persecutions, which they sustained vnder the Iudges and Kings, were very short.

The captiuitie of Babilon was ended within y<sup>e</sup> space of lxx. yeres. The affliction of Antioche and Greece was contained within certain bonds. Mozeouer the ten persecutions of the primitive church, lasted thre hundred yeres, euen to the reign of Constantine the great. And they had in the mean while certain breathing spaces, certain respites, and quiet times.

But since the time in which the Bishop of Rome invaded the kingdom of Christe, & began vsurpingly to take vpon him the rule of the Church, and lastly to challenge to him self the fulnes of power: there was then no rest at the end of lxx. yeres & aboue. None, or very short truces, but continuall laying of trappes and snares, perpetuall practices and torments (as it were) eneralasting. The sharp and cruel Inquisition was written with the blood of the faithfull: that is to say, a moze rigorous way, to enquire against

C. G.

against

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against the faithful, then euer was pra-  
cised, by the Emperour Dioclesian, such  
as was neuer seen in any age or time  
from the beginning of the world. Vnto  
this mixed Excommunication, the  
strong sniew of persecution. This kinde  
of persecution, hath shaken the moste  
mightie things, the Henries and Frid-  
ricks, and their children and nephewes,  
the Levvifes, and innumerable princes.  
With the same, the Pope hath subued  
vnto him self, people otherwile very  
fierce and couragious. The same hath ta-  
ken away the moste holy and moste lear-  
ned men in the world: and hath compell-  
ed the simpler and more vnlarned sort,  
either bitterly to keepe silence, or els to di-  
semble. For at the length by this his  
outrageous tyranny: he made kings and  
princes thral and obedient vnto him, so  
that all men (by hopes) haue grādely hee-  
fefore, and now do wil beare armes in  
defence of this new God, and to main-  
tain, and by violence to force vpon all  
men, his new Religion. I do saie no-  
thing herein, neither rellue I my gawle,  
neither speak I any thing for hatred, or  
fauour of any man. God, the iudge of all  
men is my witness in this behalfe.

Moreouer

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Moreouer, all hystories bot he olde and  
new, do make mention of these things.  
Finally what is done in our daies, and  
with what persecutions are oppressed,  
not the blasphemers, not the contem-  
ners of Religion, not the adulterers,  
not those that are defiled with incest,  
with whoredomes, with fornications (to  
speak notying of more filthy acts) not  
murderers, not Sorcerers, not Traitors,  
not deceitful persones, couetous men, A-  
surers, or Thieves and oppressors of wi-  
dowes and fatherlesse children: but the  
professors of the true Religion, and the  
confutors of the Popes abominations.

They that do not see it, and with grief  
mark it, are more blinde then y<sup>e</sup> Jewes,  
who whē they heard this saying (Christ  
when he cometh, shall hee do mo mi-  
racles then this man hath doon: (and  
when also the thing it self shoulde beare wit-  
nes in the meane while moste apparant-  
ly, yet by no meanes did they beleue in  
him. Yea, how is it, that they more  
frendly do spare and fauour Thieves,  
and murderers, then the lovers of the  
Euangelicall trueth? The Jewes are  
tossed and tormented with all, the Turks,  
the Saracens, and the moste haughty  
and

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and moſte hurtful men of all. Theſe ſellers alone being ſo harmful, are neuer thought worthy of any pardon. Theſe onely ſeeme meet to be diſpatched out of the way without any mercy. So that herein alſo thou maſt perceiue Chriſtes ſaying to be verified. You ſhall be hated of all men for my names ſake. Alſo The time wil come, that he, vvhich ſhall kil you ſhall ſeem to doo honour vnto God. Again who is ignorant, with how great ſtraightnes euen in the Papiftrie moſte cheaſly in the Abbies, are vexed, men not altogether euill, and many with troubled conſciences? Who knoweth not that God and godly men, not a few, pine away euen with very ſorrow? But who ſhall recite vnto vs the age, of late dates and in this our time, notable and famous in ſignes, wonders and ſtraunge tokens? I will not now ſpeak of the ciuill and foreign warres, ſeditions, ſchifmes, ſects, debates, tumults, trecheries, treaſons, unfaithfulnes, wicked leagues, mens crueltie moſte extreme, and deſtructions moſte horrible, and thoſe not a few.

Of theſe things who cannot gather, that faith and loue is become colde vpon earth

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earth, and that extreme wickednes boyleth in the hearts of men? Furthermore, we ſee that the world at this day, being in ſuch horrible dangers, is moſte abundantly ſtuffed and replenished with ſuch as deſpiſe God, and make a mock of all truth. the moſte religious (that is to ſay) they, vnto whom this name is giuen, and who haue their living & gaines by Religion, make Religion it ſelf a very game. Vnto vs it is a good perſwaſion (ſaid that moſte holy one) which maketh vs Lords ouer the whole world. And I am a ſhamed, to rehearſe thoſe things that are ſpoken by learned and religious fathers in this kinde of matter. The Epicures being a company of Swine, do laugh and pleaſantly make a ſteſt at the loue of vertues, and at the calamities, which the faithful do patiently ſuſtain for Religions ſake, at the immortalitie of the ſoule, and the reſurrection of the body, alſo at the reward of the godly and puniſhments of the wicked, and at thoſe things whatſoener, which are ſpoken concerning ſpiritnall and heauenly matters. More ouer, we ſee that the people of all ſorts one with another are deeply drowned in a careleſſe ſecuritie: and that

## The first Sermon.

that therefore reigneth among them a monstrous loue of sisseting and drunkenness.

These men doe promise to themselves many hundred yeeres yet to come, and therefore they make mery or els with dissimulation doe let passe all preachings of of repentance, of fasting, and of sobriety, of faith and of prayers of the end of y<sup>e</sup> world now at hand, & of the eschuing the infection of evils. But if any doe somewhat freely reprove these Swine for their shameful filthines: by and by he beareth that, which Loth heard at the hands of his Citizens the Sodomites. Thou comest hether as a stranger, and wilt thou now be a Iudge among vs? But (I pray you) which be the daies of Noe & Loth, if these be not they? All good admonitions, and the very word of God it self are mosse extremely despised. What remaineth therefore (ye fathers and brethren honorable in Christe, and mosse dearly beloued) but y<sup>e</sup> the last day of our Lord is not very far absent: and that therefore all our shep committed to our charge, are to be excited and stirred up vnto a diligent and sober watchfulnesse? In vain shall we cry out, when the very day

Gene. 18.

## The first Sermon.

day falleth vpon vs. For it shall inuade vs vppon a sudain, like vnto a lightning.

Wherefore, the mindes of all men must betimes afore hand be made ready, and verily with none other doctrine, than with the same of Iesus Christe our Lord, of which I haue hitherto intreated with as much breuitie as I could. Not withstanding, I doe aduise all men, herein earnestly to take heed, lest in scanning and sitting out of the time or els the day or year of the last end, we be to bolde or rather to rash: as soe lewd felowes there haue been of late yeeres, who haue (as it were) w<sup>th</sup> their finger pointed out y<sup>e</sup> day and the year of y<sup>e</sup> finall iudgemēt, therein shewing forth their folly worthy to be mocked of all men. Christe Iesus our Lord, the iudge of all men, who, according to his Godhead, vnderstandeth all the coun-

The day & yeere of the last iudgement cannot be discerned.

mark. 13.

Wherefore as the Lord him self hath taught vs to speak: so let vs speak, and say

## The first Sermon.

say. Take heed, watch and pray. For ye knowe not when your Lord wil come, in the euening or at midnight, at the Cock crowing, or in the dawning, lest if he come vnwares, hee finde you, sleeping. VVherfore vvhē ye shall se these things cōe to passe vvhich I haue tolde you before, should happen: knowe ye that the kingdome of God is at hand. And therefore look vp and lift vp your heds. For your redemption draweth nigh.

This most doctrine of Christe our Lord may suffice vnto his Disciples, being careful and diligent, and not delighting in long proces. And because I doubt not but that some yet do desire and look for a more plētifull discourse vpon these things: we wil therfore briefly ouerrun the doctrine of blessed Daniel vpon this matter. Him we chose out among others, and before others, because our Saviour in treating of the destruction of the Citie and the world, sent vs back to this Prophet, whose prophecy we should easily vnderstand, if we did giue good heed ther vnto. Daniel therfore being taught by the heauenly vision: rehearseth foure Monarchies, that should arise in the world

The prophecy of Daniel touching the end of the world and the times of the last age.

Daniel. 7.

## The first Sermon.

world, among which: the last he calleth a Beast, which, (he saith) should haue ten hornes, among which: one Little horne springing vp should cast down ij. of them and that the same should growe vp in maruelous force, and far excel all the rest. The same also (saith he) had the eyes of a man, and a mouth speaking great things, and that he made greuous and perpetuall war against the Saints, ouer whōe also he easily pzeuailed and reighneth most pūsauntly and most licenciously, vntill the seats were prepared and iudgement placed in throne.

For then was all that kingdome rent in peeces, and the beast thzown into the fire to be burnt with euerlasting flames. Saint Ierome expounding these things saith. By the fourth Beast, the Prophet vnderstandeth the Romaine Empire, vvhich he neither calleth a Lion, as the Empire of Babilon, neither a beareas of Persia, neither a Parde, as of Macedonia, but he calleth him a Beast, to the intent that vvhāt soeuer vve imagine moste fierce and cruell in bealts: the same vve may vnderstand by the Romans. Thus much saith S. Ierome. But seeing Daniel him self hath soken  
D. 4, abode

## *The first Sermon.*

a brode the seedes of the right exposition  
herof: by folowing the things them sel-  
ues, and conferring of hystories: I will  
showe the interpretation of this prophe-  
ticall vision, not enforced: but take out of  
the wordes of y<sup>e</sup> prophet & out of the very  
things them selues, & therfore easy and  
apparaunt of the owne accord, Merily, it  
is wel known, that the Romain Em-  
pire hath raged ouer the whole earth  
with furious wodnes more thē beasty.

For, if I should omit to make mention  
how that vnder this Empire (whose va-  
sals were the Herods) Ihon Baptist  
was beheaded, and at the last Christe  
him self was crucified vnder Tiberius  
the Emperour (Pontius Pilate being  
then Lieutenaunt for the Romaines) all  
the Apostles of Christe were also moste  
græuously afflicted, and at the length  
most cruelly slain, and the Primitive  
Church (with the x. moste fierce persecu-  
tions with fire and sword) wozne away  
yea, and almoste utterly consumed: yet  
who knoweth not, y<sup>e</sup> there was almoste  
no parte of the world inhabited, wher-  
into the moste raging weapons of the  
Romaines haue not broken in, and ver-  
ing of the same (with their filthy lust, in  
tollerable

## *The first Sermon.*

tollerable pride and unsattiable coueteous-  
nes) haue at the length utterly deuoured  
it: But the iust Lord, in due time hath  
recompenced blood thirsty Rome accord-  
ding to her deserts, and by diuision hath <sup>The Ro-</sup>  
made concord, and so also hath rent her <sup>main Em-</sup>  
strength in sunder, which thing the pro- <sup>pire destroy-</sup>  
phet hath signified by the x. hoines. For,  
while the prouinces reuolted from the  
Romain Empire, and some of them cre-  
ated things vnto them selues: and other  
some bare armour against the imperiall  
Citie, and the Emperours them selues,  
within few yeeres it came to passe, that  
the Citie being Lady of the whole  
world; was taken & sacked of barbarous  
people, and also made a mocking stock,  
and at the last set on fire and destroyed  
by Totilas of Ostgothia, a prince wor-  
thy of eternall remembrance, and a moste  
famous seruant of God.

At the same time and before also, when  
the Citie was come into the hands of  
Gensiricus the Vandall, and when  
immediatly afterwarde it was gouerned  
by Odacer king of the Saxons, who bee-  
ing dead: it was subiect to Dietricus of  
Verona & the Ostgothes, all that while  
there was no lawfull Emperour or Cæ-  
sar

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far in Italy, as afoze at Rome. Only at Constantinople, in the Cittie of Constantine, the great & moſte godly prince, reigned the Emperours of the Eaſt, vntil Ioannes Paleologus the ſonne of Mahuel being the laſt Emperour of Constantinople (except one) did in the council of Florence acknowledge Eugeni- us then Biſhop of Rome, vnto whome he there ſubmitted him ſelf & his alſo. This was don in the yere of our Lord 1439. For, ſtraight waies his ſonne Conſtantine the by ſurnamed Draco, being ſub- dued by Mahumedes the Emperour of the Turcks, loſt his Cittie, his life, and his Empire. So that for a iuſt puniſh- ment of that moſte filthy revolting and backſliding: the moſte auncient Empire of Grecia, that had ſtand vpright 1119. yeres, was by the Turcks thzown down and very cruelly ſubverted. This cala- mity happened in the yere of our Lord 1453, ſo that from the council of Flo- rence to the revolting: were onely xliij. yeres betwene. And S. Ierome in his Cronicles noteth that the Cittie of Con- ſtantinople was dedicated by Conſtan- tine in the yere of our Lord 334.

Conſider her, in the meane while (ye worthy

The Em-  
perour Con-  
ſtantinople  
reduced to  
worthowne

## The first Sermon.

worthy men) the goodnes and Juſtice of our Lord God, and therewith all his mer- uellous trueth. The bleſſed Emperour Conſtantine faithfully ſerued the true God and his ſonne Jeſus Chriſte in ro- ting out, and ſuppreſſing of all heatheniſh Idolatrie and ſuperſtition: on the other ſide in planting, ſpreading abroad, and eſta- bliſhing of Chriſtian religion, and for that cauſe (as S. Auguſtine maketh mention) God that plentiful rewarder of all good men, was willing to adorne him not onely with eternall ioy in Heauen: but alſo with moſte ample glozy and re- nowne vpon earth.

The bene-  
fits of God  
beſtowed  
vpon Con-  
ſtantine the  
greate.

For he gaue vnto him the moſte fa- mous Cittie in the worlde, and a continu- all and moſt inuincible kingdome. For, God drawing him away from that fatal land of Italy, and from the bloody Cittie of Rome (which alſo, it is likly the prince him ſelf to haue abhorred) brought him vnto Bizantium in Thracia, where he built a famo<sup>s</sup> Cittie of his owne name which was vnto his poſteritie euen vnto the end of the worlde a moſte worthy re- membrance of ſo very good & moſt migh- ty a Prince. Whereby it come to paſſe by a certaine prouidence of God, and (as it were)



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were) by a certain prophesy, that it should take the name of Constantine him self, and also of that good christian woman Constantia. Like as some report, Rome to haue taken name of Romulus, that slew his brother, or (as some say) a robore tyrannico & immensa superbia, that is of the tyrannicall force, and unmesurable pride (what if ye ad, vom brämen v. s. frumen vnd be schiffen) with which it hath been a raging enemy against the whole worlde bothe spiritually and corporally. Assuredly all histories do witness, that our Lord God bare a singular great fauour vnto the Citie of Constantinople. One matter onely will I resiste.

After the decay of the Romain Monarchie, how soeuer the whole world run together with mutuall warres amonge them selues, & most kingdomes tasted of meruelous alterations: yet neuertheles the kingdom of Constantinople remained steadfast and immutable, giuing often repulse vnto barbarous nations, and also to the very Saracines, being enemies otherwise moste mightie & fierce. But at the length being utterly void of Gods protection: it was laid open to be spoiled and trodden vnder foote by the  
Turcks

## *The first Sermon.*

Turks, at what time the Princes of Constantinople being deceiued by the genius the Pope, to the great calamitie of moste mightie Princes. (For at that season by the unhappy counsel of Amurathe, he ouerthrew Ladislaus the moste victorious King of Hungary and Polonia, with all his whole hoste) departing in the councill of Florence, from their true head Christe, acknowledged the Pope of Roome to be the true Vicar of Christe, on earth, and the lawfull successor of Peter (I reuerse the words of Platina) to occupy the chiefeest and highest place in the worlde, whom the Church bothe of the East and also of the West ought of duty to obey.

But seeing that these things haue happened to this moste noble and moste ancient Citie, through the iust iudgement of God: let men take heed in these dayes what they do, that being deliuered thorow the tuition and diligence of good Princes, from this Romain beast outrageous, proud, insatiable in blood and riches, filthy and deceivable: yet will againe throwe down the selues to be stamped vnder his feet, and to be overwhelmed  
C. med

## The first Sermon.

med with all kinds of legerdemain.

But now I return to Daniel. It appeareth out of histories (as I was about to tel) that in the West, within Roome and Italy, being the auncient seat of the empire, there was no Caesar or Emperour, all the time from the desolation of the West Empire, unto the dayes of Charles the great, which was three hundred yeres and more. For the Boyes, that grew up by the diuision of the Romain Empire, being diuers and many, did fiercely fight together, and slew one another. So that Roome and Italy was governed now by the west Gothes after ward by the V Vandalles, after that by the Saxons, so by the East Gothes, then by the Greeks: and at the length the Lombards also, and Frenchmen attained to the Empire.

And during this unhappy time, while the frantick Princes slew one another with mutvall wounds, there sprung up in the middell of this contention, that base and despised little Boyne that Daniel speaketh of, namely a parish Priest of Roome, who a little before this time through most wicked deuities & practices, began to be in authoritie: which

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helped him exceedingly to y attainment of the Empire. For now he was accounted almoste of all men in the west parts for the vniuersall pastor, as Bishop of that place, which (after long contention had, first with the Churches of Africa, and afterwarde of Constantinople) Phocas the Emperour, altogether an infamous and vnsortunate Prince, commaunded to be cheefe and head of all Churches in the world.

Therefore now the Popes iudgements and decrees were of great authoritie among princes, as of a man altogether Apostolike: who neuerthelesse hitherto was equall with other Bishops, and had no princely superiortie, and therefore, was a base and despised little boyne.

And Daniel doth not let to tel, by what meanes, that base person not accounted of, who was once vnder the subiection of the Romain Princes, is now started up to so great a dignitie & power, namely by the overthrowe of three Boyes in that sharp conflict of the other Boyes. And heer I would haue you to note diligently, how y Daniel, in declaring of this matter, vsed not one oyl word but three.

For he saith, that the Boyes were  
C. ii. pluckt

The little  
boyne over-  
throweth  
iii. boyes.

## The first Sermon.

pluct a way, brought lowe & fel down.

Samely, that one of the three boznes was pluckt away, an other brought lowe, and the thirde fel down. For Gregory Bishop of Room the second of that name, a Cirian bozn, and a man very wittie and subtile, did excommunicate Leo Mauricus Emperour of Constantinople (being a good and otherwise a strong Prince) for taking away the Images out of the temples of Christians, whom also he plucked away and drave him out of Italy. Werin reigned the Saxons and Ostgothes, men barbarous about Clxxv yerres. But these were subdued by Bellisarius, a mā very expert in the affaires of war. And Narces a skillful and mightie warriar, being sent by the princes of Constantinople, drave them clean out of Italy, and he him self ruled Italy, as Lieutenant for the Prince of Constantinople.

After this, Longinus brought a new kinde of governmēt into Italy called the Exarchate, such a one as was the Deputy and Viceroy in Italy in place of the Prince of Constantinople. He was termed Exarchus, who had his seat at Ravenna and not at Roome, because it remained

The Exarchate of Ravenna.

## The first Sermon.

mained, very filthy, and (as it were) desolate, by meanes of the waste & destruction down by the Gothes. And after Narces and Basilus, Rome had neuer Consuls, nor senat lawfully assembled. But the Romain state being utterly wasted: was governed a long time by the rule of a Grecian, whō the Exarchus sent from Ravenna. And it was not called the Exarchate of Roome; but of Ravenna.

But after that Leo the Greek Emperour was excommunicated, and Gregory the Pope had perswaded all the Cities of Italy to revolt: they began to chuse them Dukes to rule over them. Whereby it came to passe immediately, that casting away the government of the Exarchate, they flew through sedition Paule the Exarchus together with his Sonne at Ravenna, and expelled the Grecians out of Italy. And so this bozn was plucked away.

Moreover, Pope Zacharias, whereas he was falsely esteemed by the Frenchmen and other nations, to be the true Apostolike and uniuersall bishop on earth, was chosen vmpire, to pronounce whether were more worthy of the kingdomes Hildericus or Pipin the Dwarf. But he brought

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brought lowe the true King Hildericus, in place of whom hee exalted Pipine being the chiefe ruler of his house.

Wherefore, Stephen the successor of Zacharie, second of that name (the reward being given to the Lombards, and also in despite of y<sup>e</sup> Greeks) received for a reward of his wicked fact, the Exarchate of Rauenna, lately made desolate by the practises of the Pope. And so another of the three Hornes was brought lowe, and the little horne was exalted, into a higher estate. Furthermore, now after these commeth Charles the great, the sonne of Pipin y<sup>e</sup> dwarf, who being called forth by Pope Adrian in to Italy against the Lymhards, at Papia or Ticinum beseged and took Desiderius the last king of the Lombards in Italy, & so overthrow and rooted by the kingdome of Lombardy. Whereby the third of the three Hornes, may very wel be said to haue fallen downe. But the Citie of Roome was giue by the late Charles vnto Saint peeter, and to the bishop there, the successor of Saint Peeter and to the Romain Church. And those things, which his elders before him had given lately: the same he enlarged and confirmed.

But

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But before I proceed to other things pertaining to this matter: I cannot omit the exposition of Daniel, & the iudgement of that most famous and godly man Ebarhardus Archbishop of Salisburge concerning Pope Gregory the ninth, and other Bishops of Rome, who about the y<sup>e</sup>er of our Lord 1240. in a common Parliament of the kingdome (as it is mentioned by Iohanes Auctinus in his seventh Book of Cronicles) thus said.

These mightie holy Priests of Babylon desire to reign alone. They cannot abide to haue any equall. They will not cease til they haue brought all things vnder their subiection, and sit in the Temple of God, and lifted vp aboue all whatsoeuer is worshipped. Their hunger for riches, their thirstinesse for honor is insatiable. The more thou givest to a covetous man: the more doth he covet and desire. Reach him thy finger and he will covet for thy whole hand. The way the worse (even all the sorte of vs) through immoderate libertie. He that is the Seruant of Seruants, desireth to be the Lord of Lords, even as though he were God him self. He desireth,

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‘vaineth the holy assemblies and coun-  
‘cels of his brethren, yea, of those that  
‘be Lords and rulers over him. He is  
‘afraid lest he should be compelled, to yeld  
‘account of those things whiche hee doth  
‘daily more and more against the lawes.  
‘He speaketh great things, as though he  
‘were a God. He imagineth in his hart  
‘new deuises, to the intent he might es-  
‘tablish a Kingdome to him self. Hee  
‘chaungeth lawes, confirmeth his owne,  
‘defileth, robbeth, spoyleth, defraudeth,  
‘killeth, euen hee that wicked outcast,  
‘whom they vse to call Antichriste. In  
‘whose sorhed is written the name of  
‘blasphemy (I am God, I cannot erre)  
‘he sitteth in the temple of God, and ra-  
‘leth far & neer. But as it is writtē in the  
‘secrets of holy Scriptures, he that read-  
‘eth let him vnderstand. The learned  
‘shall vnderstand, but all the wicked shal  
‘do wickedly and shall not vnderstand.  
‘And by and by after this. The maiestie  
‘of the people of Roome, by whiche in  
‘times past the whole world was gover-  
‘ned, is taken away from the Earth, and  
‘the Empire is returned back into Asia.  
‘The East shall beare dominion againe,  
‘and the West shalbe brought vnder sub-  
‘jection

## The first Sermon.

‘lection. The kingdome was multiplied,  
‘and the highest gouernment of things, is  
‘now disperfed in to many, cut in lunder,  
‘diminished (I will not say) tozn all to pec-  
‘ces. Civil dissentions are sowed abrode for-  
‘euer. And wee see no end of deadly war-  
‘res. The name of Emperour is but a  
‘vain name, and but a shadowe only.  
‘There are now ten kings at once, whi-  
‘che haue parted amongst them the whole  
‘earth hauing hertofore the Romain Em-  
‘pire, not to rule and gouern it: but to con-  
‘sume it. The ten Hornes (which samed  
‘incredible to Saint Augustine) that is  
‘to say. The Turcks, the Greeks, the E-  
‘gyptians, the Africans, the Spanyards,  
‘the Frenchmen, the Englishmen, the  
‘Germanes, the Siciliās, the Italiās, haue  
‘in possession the prouinces of Rome, and  
‘haue rooted out the Romaines, that inha-  
‘bited the same. And vnder these grewe  
‘vp a litle Horne, which had eyes, and a  
‘mouth speaking presumptuous things.  
‘He bringeth into subiection vnder him,  
‘three Kingdoms moſte chæſty, that is to  
‘say. Sicily, Italy & Germany, and com-  
‘pelleth them to serue him. He bereth the  
‘people of Chriſte, and the Saints of  
‘God with his intollerable ſouerainie

## The first Sermon.

He turneth all things upside down, both  
 things diuine and humaine. He attempt-  
 eth matters horrible & execrable. What  
 can be more euident, then this Prophe-  
 cy? All the miracles and prodigious  
 wonders, of whiche our Hauently mai-  
 ster did admonish vs (read ye the chroni-  
 cles) were wrought a great while ago, in  
 which presumption & violence possesse all  
 thinges. God me are tossed to & fro with  
 all reprochefulnes and pouertie. All  
 right is confounded, and Lawes perish.  
 there is no faith in men, no peace, no  
 gentlenesse, no shame, no trueth, & there  
 withall no safetie also, no gouernment,  
 no rest at all from euil men. all the  
 whole earth is in a whurlybarly, war-  
 res do rage on euery side. all nations  
 are vp in armour, assaulting one ano-  
 ther. Cities neere bordering do fight togi-  
 ther. Kingdomes are ouerthrowen, and  
 Cities do utterly perish not onely with  
 Sword and fire, but also with continu-  
 all Earthquakes and overflowings of  
 waters, and with often diseases and hun-  
 ger. Maruelous wonders happen eue-  
 ry where in all the Elements of the  
 world. The aire is infected, corrupted,  
 and vnholosome through vnfaciable rain,  
 sometime

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sometime with vnprofitable drought,  
 sometime with colde, sometime with too  
 much heats. Neither doth the Earth  
 yeeld any fayson vnto man, neither the  
 corne, nor trees, nor Vines haue any  
 fruteful increace. And though in their  
 bloughth they giue great showe: yet in  
 Harvest they bring no frute. Cattel and  
 beastes dye vpon the earth, Birds in the  
 aire and the fishes in the waters. Bla-  
 sing Starres and darknes of the Sun,  
 the coloure of the Moone, the suddain and  
 vnaccustomable falling of the shooting  
 Starres, the heauens overspied with  
 blood, confoundeth the mindes of men  
 with dreadful terrour, through the  
 wrath of God against men, there rageth  
 Sword, fire. hunger and sickness. Ne-  
 verthelesse the vngodly acknowledge not  
 the Iustice of God, but rather increace  
 more and more in euil. In so much that  
 they haue eyes and see not.

And this haue I resited word by word  
 out of the Chronicle of Auentinus, whi-  
 che if any of you desire to read, ye shall  
 finde it in the Copie of Ingolstadius  
 printed in the year of our Lord. 1554. in  
 the leafe 684. and 685. &c. All these say-  
 ings of the Archbishop agree very well

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to our matter and expound the same. And it appereth, that I am not alone of this opinion, that he putteth other Kingdoms in place of the three Hornes. Whiche thing I commit to the Judgement of the reader. With my exposition accordeth the number of the beastes name. Apoca. 13. of which I haue elsewhere discoursed moze at large.

Now let vs return to our Daniell, briefly to expound that also which remaineth. But thus by casting down of the three hornes, that little horne mentioned by Daniel, namely that base Seruant of Christe, and euen the Seruant of Seruants, did not onely cline vp to the highest top: but also became the moste mightie Prince of that fatall Land of Italy, and Lord of seuen hilled Room, and of the Palace of Antichriste. The which, he and his repaired and adorned by the space of seuen hundred and fiftie yeres, so that olde Rome by the help of these worthy Patriarches, may now seeme to be new borne again. And becometh unto Saint Paule seemeth to haue relation, who in the Epistle to the Thessalonians, plainly saith.

This thing onely nowe witholding vntil

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vntil he be taken out of the way, and than that wicked one shall be reueled. Which is almost in effect, as if he had said This onely that now letteth, namely the Empire of Rome shall be taken away, and when Tocatochon that is, the same impediment shall be taken away, then shall the Romaine Sea be erected, and in the same newe and second feate shall be placed the two horned beast, bearing the badge of keyes, and armed with two swords. Neither do I alone expound this place of Paule after this sort. Tertulian did euen so expound the same aboue fourteen hundred yeres ago, who in his booke of the resurrection of the flesh.

VVho shall be taken away (saith he) but the Romaine estate, whose departing scattered in to ten kingdomes shall bring in Antichriste?

The same meaning also hath Saint Ierome in the eleuenth question to Algasia, who manifestly calleth Rome by the name of Babilon, the seat of the Beast and of the purple Harlot. And thus the Pope this newe king, being established in his kingdom, began euen him self also to create kings, and in great rest of glory to excel all christian Princes

The Pope a new King and troubler of kingdomes.

## *The first Sermon.*

tes, and afterwarde in all kingdomes to make trouble and whurly hurly.

For Leo the thirde Pope of that name, restored, or rather raised up anew the Romain desolate and defaced by the space of three hundred yeres and more, reiecting utterly the Princes of Constantinople. For he appointed Charles the French King to be Emperour: and yet in such sorte, that beside the vaine name it litle auailed him. For he reserueth Rome to him self, and the cheefest part of Italy, which the Greeks had possessed, and was called by the name of Exarchate. But he graunted vnto Charles a parte of Italy, (scm Romain titles) whiche was recovered from the Lombards, and also the empty name of Emperour. Wherfore according to the prophesy of Iesus Chyiste, uttered by Iohn in the Apocalips. The Image of the beast is seen, stirred vp by the false Prophet. No doubt, the same was don by the marueilous crafty workmanship of that olde wily For. For when all antiquitie looked for Antichyiste about the end of the Romain Empire, and when he was about the very same time risen vp and had placed him self in the seat of god: he

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he going about (as it were) to repaite the decayed Empire, brought to passe, that he was not known of the faithfull. But, they rather being deceiued with his subtle practises, looked for a certain (I knowe not what) Antichyiste of Babilon, whom in their published Bookes they declare, should bee yet to come, and whom also they earnestly dispraise.

Yet should they not misse the right mark, if they would with all elder times call Rome that Babilon, and in steade of time comming to place the time present. At the length the stock of Charles and Pipin being rooted out, so that the Popes had remaining litle or no help at all from the hande of the french Kings, as in time past they had abused the power of the Greeks and Lombards, from whom afterwarde they sitted vnto the French men, so now they creep in to the fauour of the Princes of Germany, the better to bring their matters about.

Wherfore the Othoes of their Armies, set vppon Italy with great labour and expences. Under these are chosen by men, whom they terme Electors. They chuse the Emperour. But the Imperiall maiestie and estate is giuen by none but



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but by the Pope. For now the Popes of Rome had gotten the Monarchie in to their owne hands, whereby also within a while after they pluckt away the Empire from the Henries, Fredricks, Levvis, and many other notable and holy Princes of Germanry, troubling in the meane season, and wasting with sword and fire, all the kingdomes in Christendome, so that (not without good cause) they were called the Children of Perdition.

I will now speak nothing of the war that was commonly named the Holy war, which was procured most chiefly by the industrie of the Pope. In that warre were toynded together all the nations and kingdomes bothe of the east and of the west, mozeouer also of the North and of the South. Whereby followed so huge a bloodshed, that there was neuer at anye time in the worlde any battail fought with moze ireful and obdurate mindes, and with so great losse of things as this the popes holy battail.

Mozeouer, they began to thrust out kings from their auncient inheritances and kingdomes, through treasons & murders, and in their places to exalte others

for

## *The first Sermon.*

for their owne pleasure and commodity.

For which cause bothe kings and kingdomes fought moste fiercely one against another. So they stirred up the kings of Hungary, the kings of France, the kings of Germany, and the Princes of other nations, against those, whom they accounted for their enemies. So was Cicily and Naples wrested away from the posteritie of the Emperour Friderick the Sweuian, and cruel warre was between the Germans, Frenchmen and Spaniards. But often times the French kings were lewdly recompented at the Popes hands.

In deed Boniface the sixth with wonderful impudencie bearing bolde to claime the kingdome of Fraunce to be the benefite of the Popes maiestie: took away the same from Philip the fair, then King of Fraunce, and gave it (scilicet) to Albert of Awstrey. But, impossible it is, to declare, in few words, how sore this new unhappie kingdome of the pope, and moste mischeuous Monarchie hath shaken the whole worlde. It is sufficient, to haue at the least this touched these things, that by them, as through a lattise windowe, ye may see, that there is not, or was not

at

at

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at any time any kingdome in all Christendome more troublesome, then the Popedom of Rome. The billozies do at large prosecute the same.

Now I return to Daniel. let vs therefore consider Daniels most perfect and euident description of this new king, and let vs compare the things them selues with him, to the intent all men may plainly knowe with out any doubting, that the prophesy of Daniel is to be expounded and meant of none other then of the bishop of Rome, and of his kingdom, and that all things touching him, are all ready thoroughly fulfilled. Whereby it cometh to passe, that we can looke for none other thing, but the last iudgement and therewithall the end of all things.

For which cause, let vs all watch (as duty bindeth vs) and stir vp all men to a circumspect watchfulnesse. The eyes (saith Daniel) of this little horne were the eyes of a man. For this king was thoroughly exercised, wily, deceitful, and furnished with all kinde of arts and practices. And his retinue excelleth in this facultie all the practitioners of all princes. And surely this facultie hath promoted him vnto his kingdome, augmented his

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his power, couered his wickednes, and kept him yet in safetie.

The Prophet addeth further. His mouth speaketh great things, or presumptuous things. Also, He shall speak meruelous and wonderful things against the God of Gods. So that the prophet doth meruail greatly at his impudency. But (reuerend maisters and dearly beloved brethren) if ye desire to heare some of his great presumptuous words giue eare. I wil reherse some of them vnto you out of their owne booke.

The Pope (say they) is above all lawes. He may prefer by his owne interpretation equity not writen before the lawe written. For he seemeth to haue all lawes in the Cofar of his brest. Therefore, what soeuer the Pope alloweth or disalloweth, the same ought we also to allow or disallow. Of the iudgement  
Gij. of

what thinges are taught in the decrees decretals and gloses touching the Pope of Rome his maiestie and monarchie.

### The first Sermon.

of the Apostolick seat no man  
ought to iudge: neither is it  
lawful for any man, to correct  
or repeale the sentence, of the  
same, namely because of the pri-  
macy & soueraintie of the Ro-  
main church, giuen from aboue  
by the benefite of Christ in ble-  
ssed Peter the Apostle. The  
Iudge ought not to bee iudged,  
neither of councel nor of Em-  
perour, nor of the whole  
clergie, nor of the Kinges, nor  
of the people. The causes of o-  
thers: God would haue to be de-  
termined by man. But without  
all question, God hath reserued  
to his own Iudgement, the high  
ruler of this Sea: In somuche  
that

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that if he should cary with him  
by heapes innumerable people  
to hel fire, yet no mortall man  
may presume, to reprove his  
faultes heerin, because he is to  
iudge all men, and himself is to  
be iudged of no man. God su-  
ffereth not the church of Rome  
to erre. And euery one, that  
obeyeth not the decrees of the  
Romain Sea, is an Heretick.

And Pope Adrian saith also, Wee  
iudge and ordaine by generall  
decree, that he be detestably ac-  
cursed, and remain alwaies gil-  
ty before God, as a breaker of  
the catholike faith, whosoever  
shall suffer to be violat d, or be-  
lieue that there ought to be vi-  
olated

### The first Sermon.

olated in any point, the sentence  
of the decrees either of the kings  
or of the Bishops, or of any  
hereafter the mightie Popes  
of Roome. All the ordinances  
of the apostolick seat are so  
to be esteemed, as confirmed by  
the diuine voice of Peeter him  
self.

With lowd voice (saith Leo the  
fourth) I feare not to pronounce  
that whosoever shalbe found,  
not indifferently to receiue and  
allow all the decrees of the ho-  
ly fathers, which are intituled  
among vs by the names of Ca-  
nons, hee is thereby approoued  
such a one, as dooth not profi-  
tably and effectually to his be-  
hoof

### The first Sermon.

hoof, keepe or beleue either the  
Catholick & apostolick faith,  
or els the foure holy Gospels.  
For, whosoever dooth against  
her which is the mother of  
faith: dooth indeed breake and  
violate the faith. And albeit  
the Fathers of the Apostolick  
seat, sometimes be not good:  
yet they are alwaies presuppo-  
sed to be good. The Pope sin-  
neth when he committeth adultrye  
or murder. but he may not be ac-  
cused. It were a point of Sa-  
ciledge to dispute of the Po-  
pes dooings: whose wicked acts  
are excused, as the murders of  
Sampson, the robberies of the  
Hebrues and the adultery of  
Iacob

### The first Sermon.

Jacob. Yea, also if one of the Clergie doo imbrace a woman, let it be said that hee dooth it to blesse her.

Let no man think that I haue saied any of all these things. For I haue in effect recited the very words of the Canons, which I am able to shew in their owne Booke if any man shall require it.

The Pope alone (say they) hath all the dignities & all the power which all the Patriarcks haue had. His authoritie is greater then the authoritie of the saintes: because whom he confirmeth, no man may disable the same. He hath bothe the swordes. He is not to be called to account by any man, no, although he be called an heretick. Hee alone appealeth from all

men

### The first Sermon.

men to God him self, because he is the Vicar or deputie of Christe, and hath fulnes of power from God. He may spare whom he lust. To him alone and to none els: it is lawful to take a way from one and giue to another. All the whole world is the diocese of the Pope: and the Pope is the ordinary of all men, hauing fulnes of power in things spirituall and temporall. For he is Lord of Lords, hauing the right of the King of Kings ouer his subiects. He is all things and aboue all things. And it is requisit vnder pain of damnation to be subiect to the Bishop of Roome. For

God

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God and the Pope haue borbe  
one cōsistory. Also, the pope  
is said to haue an heauēly power  
and authority, and therefore al-  
so to chaūge the nature of thin-  
ges, by turning the substāce of  
one thing into an other. And  
of nothing he can make some-  
thing. And the sentence that  
is of no force: I can make it of  
some value. Because in those  
things that he liketh: his will  
standeth for reason. And no  
mā may say vnto him, why doost  
thou thus? For he may dispēce  
with all lawes, and of iniurye  
make Iustice, by correcting of  
lawes and chaūging of them.

Wether to haue ye heard the mouth  
speaking great things, worthy truly to  
be

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be stopped vp with the Murders of the De-  
uill. But thus the Kat is bewared by  
the twing of her self.

And while he thus did bite forth these  
molle filthy Murders in the midst of the  
Church: yet still he would needs seem to  
speak on the behalf of the highest, whose  
Vicar he boasteth him self to be on earth.  
VWho (as Daniel saith) dooth thinke  
that hee may chaunge bothe the times  
and the lawes. In very truethe, no man  
can or ought to chaunge the ordinaunces  
of God. Therefore Antichriste shall thinke  
that he may chaunge them. Er wurd  
whaenem.

Saint Ierom noteth vpon these wordes  
of Daniel, that Antichriste shall make  
subiect vnder his power, the whole Reli-  
gion of Christe, wherein we haue seen  
the Popes to haue done what they lust,  
ed them selues. But because all times  
do bring forth faithful Preachers of  
Christe, Enoches and Eliases, who do  
withstand such abominations: therefore  
Daniel saith very wel, that hee made  
war against the Saints, and preuailed  
ouer them. Of which war, because I  
haue spoken before, when I expounded  
the wordes of Christe our Lord: there is  
U. V. no

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no need heer to make repetition again.

But because the godly, vppon whose shoulders this burden and care doth rest, might demaund, how long time this other beast should rage, and waste the kingdome of Christe, and blasphemie the name of the eternall God: Daniel presenteth this thing and saith.

The end of  
the popes  
kingdome.

They shall be deliuered into his hands, vntil a time and times, and half a time. In whiche dark kinde of speaking, he learneth to signifie nothing else, but that the Saints must constantly abide in that fight, whether the time, that they must fight in, be long or short. For no certain determinate time is declared, and therefore none must be looked for.

For a time/  
times/ and  
half a time.

Most men haue vnderstanded, by a time, times and half a time, one, yere, ii. yeres and half a yere, in which Antichriste should rain, and then afterward should be quite abolished. But the doctrine of the Gospel is repugnant to that interpretation, which constantly affirmeth that the day of iudgement is known vnto no man. And Daniel also in the self same chapter saith, that the beast shall rage, vntil the seats be prepared, that is euen vntill the day of iudgement.

And

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And that he shall then be thrown down belong in to the deepe pit of Hell, and also that the faithful shall be deliuered and glorified, who haue for Christes cause sustained all kindes of punishments.

Merily Paule agreeing with Daniel: VVhom our Lord (saith he) shall put away with the brightnesse of his coming. But who can certainly declare vnto vs the time of Christes coming, that is, the day of Iudgement? But he, which shall say, that Antichriste shall reign iiij. yeres and a half, and straight wayes after be abolished, may seeme to declare it plainly. For the end of Antichristes kingdome, is the very last day of the final Iudgement.

Therefore by that dark kinde of speaking, no time certain is appointed. But rather the godly are admonished, of patience, and long suffering, and that we should not ouer curiously seeke out the very moment of this time, but rather refer it vnto Christe, who saith in another place vnto his Disciples. It belongeth not to you, to knowe the times and moments of times, which the father hath reserued vnto him self. But vwatch ye, that when your Lord shall come

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come, he may finde you vvaking.

After these things Daniel moste plentifully witnesseth, that the world shalbe at an end, and that the day of iudgement shall certainly come, and throwe down Antichriste in to Hel.

Upon which treatise, Christ our Lord hath set forth a large Commentary and an exposition, by the hands of Iohn, his Apostle in the xix. and xx. chapters of the Apocalips, the which I leave vnto your diligence to be serched out, and for breuities sake: I do not ouer busily list out this matter.

The conclusion.

And now (I suppose) it appereth vnto you, by the moste clere doctrine of Iesus Christe our Lord, and also by the euident sayings of the moste holy Prophets of God, and by the plain interpretation of the moste select and chosen Apostles of Christe. Finally the manifest comparison of the things them selues, which partely the Histories do testifie, to haue been don a long time agoe, and partly we see them dayly come to passe before oure eyes, that the Prophecies of the last time are now all ready fulfilled, and that therfore the day of our Lord is at hand, and our redemption approacheth  
near

## *The first Sermon.*

here.

Wherby (I think) you all do vnderstand that your duties require you, to admonish, to exhort, and instantly to call vppon, and vige the faithful, to watch and lift vp their heads, shaking away all drowsines. And that they looke for none other signes, nor other times: but to beleue the Gospel, the Prophets and Apostles, and the very things them selues apparent before the eyes of all men, and also that they wait not for any other Antichriste to come, but to take now good heed to them selues, of him, that is now presently reigning and troubling all things, & to flee vnto Christe Iesus, who is the fulnes of the faithful, and in him to seek all things pertaining to our salvation, to depend wholly vppon his mouth, and vppon his help, to haue respect vnto him alone, to depart from all uncleanness, to liue godly and honestly, and moste cheefly to beware of vngodly security, and careles negligence, and also of drunkennesse bothe spirituell and corporall, that when the Judge our Lord Iesus Christe shall appere in the clouds of Heauen with great power and glory,  
we



## The first Sermon.

we may ioyfully be taken up in to the  
aire to meet him, and so alwaies  
liue with our Lord. To  
whom be glory  
for euer.



## FINIS.



## THE SECOND Sermon of Henry Bullinger, teaching by the woords of the Apostle. 2. Timothe 3. after what sorte the godly may auoid the harms of the moste perillous dangers in this our last age.

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Ight notable is  
the place of the Apostle  
Paule, which in the lat-  
ter epistle to Timothe,  
and the third Chapter is  
w<sup>o</sup>rd by w<sup>o</sup>rd after this

sort.

But perseuer thou in those things,  
which thou hast learned, and vvhich  
haue been committed vnto thee, know-  
ing of vvhom thou hast learned them,  
and for that also thou hast knowen ho-  
ly Scriptures from a childe, vvhich are  
able to make thee vwise vnto saluation  
through faith in Christe Iesu. For all  
Scriptures giuen by inspiratiō of God:  
are profitable to teach, to reprocue, to  
amend to instruct in rightuousnesse,  
that the mā of God may be perfer, pre-  
pared

I.

## The second Sermon.

preparad to all good vworks.

The Scrip-  
tures set  
foorth euen  
to our eyes

The horrible goodness of God, to  
ward mankind sheweth forth in many  
things, but moſte cheſly in that, that he  
hath ſo meaſured the doctrine of our ſalua-  
tion, which he committed to the world,  
by moſte excellent men, that it is agreea-  
ble not onely to the ſame time, in which  
it was firſt ſet forth by the prophets and  
Apoſtles: but vnto vs alſo, bypon whom  
the ends of the worlde are come. And  
truely all the moſte holy company of the  
Prophets and Apoſtles with one conſent  
do teſtifie, that the laſt times ſhal be of  
all other moſte perillous. They do moſte  
diligently and copiouſly, not onely de-  
ſcribe thoſe dangers: but alſo ſet them  
forth before our eyes to be ſene, to that  
end (no doubt) that the godly ſhould not be  
entangled and periſh in euil and in pe-  
rils.

The argu-  
ment and  
dift of the  
matter.

Of that number is Paule the beſſel of  
election, who at this preſent, proceeding  
in moſte godly order, doth firſt of all be-  
ry diligently ſhewe forth the dangers  
of this our laſt age. Afterward he de-  
clareth a remedy, wherby the godly may  
eſcape the harmes therof. The thing  
is not onely elegant, notable and whole-  
ſome

## The first Sermon.

ſome: but alſo very neceſſary, moſte cheſ-  
ly for vs and our time.

Therefore haue I choſen this place, to  
entreat of now, before you (ye honorable  
fathers and brethren moſte dearly belo-  
ued in our Lord) that being inſtructed  
with the doctrine of the Apoſtles: we may  
through the ſpirit of God, be ſtreng-  
thened in true godlineſſe, and be able to  
deliuer out of dangers, the flock of our  
Lord committed to our charge, the Lord  
blessing our labours. Our Lord aſſiſt vs  
with his grace, and direct vs alwayes in  
the way of ſaluation.

But, like as the Phiſitions in their  
books do moſte diligently deſcribe euen  
ſuch diſeaſes, as are moſte filthy, not to  
the intent to praiſe and commend them,  
or els allow them: but to ſh'nd they may  
be exactly knowne, and the moze perfect-  
ly cured: ſo the Scripture in this preſent  
place, & infinite others, doth moſte ma-  
niſteſtly reuerſe miſchieuous deeds euen  
ſuch as are to be abhorred, and not to be  
named without ſir reuerence, not to the  
intent to teach and commend the ſame:  
but to the end wee might knowe them  
the better, & iudge therof, not according  
to the fleſh: but according to the ſpirit of

The descrip-  
tion of the  
euil acts &  
dangers  
recited in  
the Scrip-  
tures.

J. y.

God

## The second Sermon.

God, and also that we might warily as-  
cend them. And moreouer apparently  
beholding, those things to be fulfilled in  
the world, which the holy Prophets of  
God and the Apostles of Christe haue  
foretold should come to passe, we might  
vnderstand, that those times are now at  
hand corrupted and perillous, and for  
that cause should pray the more earnest-  
ly, and watch the more diligently.

The Apostle therfore about the begin-  
ning of the Chapter, a litle before the  
words that I haue resited, doth reuerse  
in a lōg beapoll, diuers wicked acts and  
wicked men. And saith that all ages all  
kindes, and all degrees of men in this our  
last time, shall be moste corrupt.

The descrip-  
tion of the  
manners of  
men of the  
last age.

This knowe thou (saith he) that in  
the last daies shall come moste hard and  
perillous times. For men shall be louers  
of them selues, standing greatly in their  
ovvne conceits, and seeking for their  
owne gaine, louers of their owne gaine,  
louers of money, scraping the same by  
hook and by crooke, &c not refraining  
from very sacriledge, nor from moste  
filthy Simony. Men shall be very dis-  
dainful, puffed vp, proude, and vain  
glorious, also blasphemers, moste chee-  
fly

## The second Sermon.

fly against God, secondly against holy  
men and against the truth it felt, and  
against holy things. They shall be diso-  
bedient to their Fathers, to their mo-  
thers, to their magistrates, to their mai-  
sters, and to their teachers, beeing not  
onely vnthankful to God and to men:  
but also requiting good turnes vvith  
euil. They shall be vvicked men, such as  
haue no fear nor reuerence, and such as  
impudently run hedlōg vnto all kind of  
mischeuo<sup>r</sup> acts. They shall be Aitorgoi,  
vvithout any hartie and feruent chari-  
tie, vvithout any zelus remorse of loue,  
godlines, and humanitie, not louing  
somuch as those that be neer vnto the,  
as Fathers, mothers, Children, V Vives  
and kinsfolkes. But bitter, cruel, and  
vngentle, endued vtterly vvith vvilde  
and vnciuil manners, vvho also haue  
not the common sence and remorse of  
nature, measuring all things by affecti-  
on, by couetousnes, by ambition, and  
greedy desire.

They shall be vnmindeful of their co-  
uenants, of their faith, of their bargaines,  
and of their promises, beeing vnfaith-  
ful and moste vain, and vtterly incons-  
stant and moste light persons, finally,  
backbiters

## The second Sermon.

back biters and slanderers, scoffers and mockers of holy, good & honest things, peruertering also things well spoken into a peruerst meaning, and vvestring things after their leu'd affections, that are singly and plainly vttered. They shalbe vvanon and outragious, namely in the apparel of their bodies, in buildings, in garments, in meat and drink, filthy gluttōs, drounckerds whoremongers, adulterers, and Sodomits, proud Pccoks, nice and foolish Phrigians.

They shalbe moreouer Anemeroi, vngentle, vnciuil, rude, barbarous, and euen vvilde men, **rome wild and fishisch list.** & therefore Aphilagathoi such as greatly regard not or looue not good and honest men, neither delight in their company. For, as they abhorre the best things and accustome them selues to the vvorst: so they cannot abide a faithful Counciller. Therefore they shall betray these men, that looue trueth and godlines, They shall doo nothing sincerely and vncorruptly, but shall intangle all things vvith practises (as they call them) vvith crafty fetches and traitorly subtleties, Moreouer they shalbe

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shalbe heddy and vvilful, dooing nothing by the rule of reason and iudgement, but all things rashly stoutly, and obstinately. For they shalbe of a minde altogether proud, puffed vp and svelling. They shall looue their pleasures, more then God him self and godly things. For they shall conuert the very religion into gaine, to the intent they may haue to bestovve vppō their pleasure.

Certes, thou maist see very many, that moze hartily delight in **Maernes** then in **Temples**, do moze esteeme the furnished daintie, yea drunken feasts, then ecclesiasticall preachings sober and ful of the spirite of God. For the matter is now come to this point, that mosse men haue in deede an outward shewe and resemblance of godlinesse, and will be called mosse holy, mosse spirituall, mosse catholike, mosse right belonging, and very good Christians, but yet in the mean season they lack the vertue and power of godlines and true Religion, and are mosse vaine **Hipocrites** and **dissemblers**, men without all religion and humanitie, abominable and execrable.

And hitherto hath the Apostle decla-  
red

## The second Sermon.

red these things concerning the corrupt men, that shalbe in the last time, and the naughty conditions of all kindes, of all ages, and of all degrees.

But haue not the Prophets, and euen Iesus Christe him self, the Lord of Prophets, foreshewed these things also before hand? For in the Gospel (omitting the Prophets) he speaking moste manifestly said.

**Luke. 18.** But vwhen the Sonne of man shall come, shall he finde faith vppon the  
**Math. 24.** Earth? And again. Iniquities shall utterly abound, and the looue of many shall abate. And yet again moste manifestly.

As were the daies of Noe (saith he) so shall be also the comming of the sonne of man. For as they were in the daies before the flud, eating and drinking, marying and married, euen vnto the day when Noe entred into the Arke, and knewe of nothing, vntill the Flud came and tooke them all away: so shalbe the comming of the Sonne of man. In like manner also, as it happened in the daies of Loth, they did eat, drink, bie, sel, plant, and build. But what day as Loth went forth from

## The second Sermon.

from the Sodomits, it rained fire and brimstone from Heauen, and delstroyed them all, so shalbe also the day in vvhich the Sonne of man shalbe reueled.

Wherefore there is no cause, to shew forth in many words, what kinde of men they were in the daies of Noe and Loth, seeing our Lord him self hath most plentifully declared the same vnto vs, namely, that they were men altogether carnall, utterly despising diuine and holy things, seeking nothing but carnall matters, so that they might seem to degenerate or be turned in to certain brute and wilde beastes. But who can deny, that such are at this day the greatest parte of the common people, and the nobilitie and rulers, and almoste all wile men? Beholde what things and wintes do, and also the spiritual fathers, like wise the learned and excellent men in the world. Marken what the common people talketh of Religion, of righteousness, of honestie, and of the hope of the world to come. You shalbe forced to cry out with the Prophet and say.

There is none righteous no not one. Rom. 3.  
There is none that hath vnderstanding

K,

## The second Sermon.

ding. There is none that seeketh after God. All are turned aside, and are become vnprofitable. There is none that dooth good, no not one. Their throte is an open Sepulchre, they haue vsed their tungs vnto discent, and the poyson of Asps is vnder their lips, whose mouth is ful of cursing and bitternes, their feet are swift to shed blood. Destruction and wretchednesse is in their vvaies, and they haue not knowen the vway of peace. There is no feare of God before their eyes.

The Apostle proceedeth to reckon vp greater daungers, whiche spring out of corrupt men, and out of their corrupt and wicked doctrine.

For he saith, there shall be in the Church. Some deceiuers, flattering, wity and crafty, that vvil enter into noble houses, and bring vvomen into bondage, vvvhich vvomen are led with diuers lusts. We adueth. That their doctrine shal finde no Hauen, nor haue any end, and that no mans conscience can therby be prepared or made quiet.

And to the intent they might the better be knowen when they come: he liketh them to the Sowthlayers of Egypt, who

## The second Sermon.

who with ther speaking, with their wicked practises, Sorceries and moſte crafty legerdemain: wrought meanes befoze Pharao the King of Egypt, that he shoul not let go the Israelits & people of God, to do honour to their God. And Christe our Lord making mention of the very same deceiuers, saith in the Gospel.

There shall arise false Christes & false Prophets, vvho shall vvork great miracles and great vvunders, so that the very elect, if it vvere possible, shoulde be brought in to error. Beholde, I haue tolde you before.

Neither is it needful for me, to make plain and with large discourse to approue how these things already haue been abundantly fulfilled long time agoe, and in certain hundred yeres together. A thousand examples and testimonies maist thou finde in the Temples of the Papists, in their Chappels, in their Schooles, in their Colles, in their Colleges, in their Abbies and religious houses.

To the great weight of the daungers of this last age, are now added also even moſte cruell persecutions of the trueth, and of the Saints, which the Apostle

Persecutions of the last age.

E. y.

bath

The daungers of the corrupt doctrine of the last age.

## The second Sermon.

bath foretold should come to passe.

Moreouer he saith, that the wicked should with fortunate successe, prosper, and go forward, but contrary wise that the Godly should be oppressed with all kinde of calamities, the whiche thing should blinde very many, and keep them in erre. The very same also did our Lord Iesus foretel of in the Gospel. And Daniel disputing of Antichriste and his kingdome.

Daniel. 8.  
and 11.

And he shall prosper (saith he) and shall vwork, and slay the strong ones, and the people of the Saints, according to his owne vvil, and falshod shall prosper in his hands. Also. The teachers of the people shall instruct many, and shall be ouerthrowne through the Svord, through fire, through banishment and extortion, even vntil the last time.

But that even these things also are accomplished: it is plentifully witnessed by the histories of certain hundred yeeres last past. England also at this day yielding forth abundant store of Partis, both testify the same. Fraunce doth witness it. Italy & Germany doe record it.

And these things hether to the holy Apostle

## The second Sermon.

possible of Christe hath spoken, touching the great perils of the last age. All which things to appertain vnto vs moste cheefly and to our times, he, that as yet seeth it not: doth see no thing at all. Notwithstanding, in knowing these diseases and discerning them with right iudgement, although it be of no small importance: neuerthelesse a more wholesome frute procedeth vnto vs by the diligent consideration of the medicine, faithfully ministered vnto vs by the Apostle.

But what medicine doth the Apostle bring forth and minister, by help whereof these diseases are to be cured, and the great dangers made free from hurtfulness? And these men (saith he) auoid thou. It is short counsel, and a medicine nothing curious, but yet of meruelous force. But whom doth he meane, while he saith. And these men? Forsooth wicked men past grace, enemies of true Religion, and moste cheefly subtle Sophisters, deceiuers, bloody persecutors, false Prophets, and such as are drunken with the prosperitie, happines and pleasures of this world.

The medicine or cure of these mischeefs.

These (I say) and all their partakers and confederates auoid thou. The which

## The second Sermon.

which thing is almost in effect, as if he had said. Such wicked men and destroyers, thou shalt detest as an heinous abomination.

Thou shalt not feare them, thou shalt not esteeme them, thou shalt not allow them nor follow them, thou shalt nothing at all beleue them. Do not play with them, nor confer with them. Finally, thou shalt turn from them perpetually with earnest endeavour, and with a whole bolde and a stout minde. For the Lord also hath said in the Gospel. Beleue them not, or follow not, nor imitate the false Prophet. But, thou wilt object, that this is a hard matter to performe. But vnto God, and to him that beleueth; nothing is impossible or hard.

John the Apostle crieth out saying.

1. John. 4. He is greater, that is in you, then he, and 5. which is in the world. And againe.

This is the victory that overcommeth the world, euen your faith. For our Lord first cryed out in y<sup>e</sup> gospel. Beholde I am with you euen vnto the worlds end. In the world ye haue affliction.

But be of good cheere, I haue overcome the world. One here shall not perish from your head. I will giue to you my spirit

math. 28.  
John. 1.  
and 14. 26.  
Luke. 21.

## The second Sermon.

spirit the comforter. And other such like sayings, which are read in the Gospel.

Furthermore, the Apostle sheweth a very commodious way, how we may be able to avoid these corrupt men, and all corruptions in Religion, and also to eschew those perillous dangers, namely, if with a certain holy earnestnes we cleue vnto the example of the Apostle, and taking fast holde vpon the canonick Scriptures, do not suffer our selues to be shaken of, or pulled away ones breath from the same. And the Apostle himself commendeth vnto vs the example of an Apostle saying.

Thou hast seene the experience of my doctrine, fashion of liuing, and my purpose also, namely in teaching, in liuing, & in all my office, what I regarde in these things, verily the glory of God and saluation of soules. Finally thou knowest what my faith hath beene alwaies, my long suffering, my constancy and my patience in persecutions. Follow thou these things, declining nothing from the example of Christe and of me. For our Lord said also in the Gospel,

we must not depart from the Apostles example.

I am



## The second Sermon.

John. 8.

I am the light of the vworld. He that foloweth me, walketh not in darkness, but hath the light of life. And the Apostle to the Corinthians. Be ye followers of mee as I followe Christe. But, because the men of this last age, doe not much esteeme the example of Christe and of his Apostles, but doe moze regard the examples of Fathers (I knowe not of what sorte) and of moste filthy Monks, that is therfore the cause, why there are so many sects, and that so many wander about, and grope like blinde men, not knowing what or whom to folowe, or what they may teach. Wherefore, as many of vs as desire to be saued: let vs keepe our selues within the bonds of the example of Christe and of his Apostles.

We must continue in the Apostles doctrine.

Now touching the Apostles doctrine, we are admonished by the Apostle: First that we must continue in the Apostles doctrine. Afterward, he sheweth the causes, why every godly man ought to continue in that kinde of doctrine. For he pronounceth plainly and teacheth with great power, he saith. But tary thou, or continuev thou stedfastly. As if he should haue said, How soeuer the decei- uers

## The second Sermon.

ners and receiued, go forward in their errors, howsoeuer great numbers of men departing from the plainnes and singleness of the Apostles, doe folowe corrupt doctrine and those Egyptian Sceptisers: yet neuertheless, perseuer and continue stil thou & all others, that couet to please God, and to obtain true saluation. In what things I pray you shall they continue?

The Apostle addeth it. In those things which thou hast learned, and which haue ben committed vnto thee. But Timothe had learned the Scriptures, and out of the holy gospel, as straight way the Apostle wil expound him self.

And this was that precious pledge which was committed vnto him. Wherefore the godly must perseuer and continue in the Scriptures and in the doctrine of the Gospel. So shall it come to passe, that they shall not be a pray to the decei- uers, and to the most wicked men of this last age. Neither must we think (as certain foolish men doe say) that vntwitten traditions were committed vnto Timothy, as though the Apostle had ment, that without traditions, the Scriptures suffice not vnto godlinesse, or that he had taught

what was committed vnto Timothy and against traditions.

## The second Sermon.

taught one thing by word of mouth: and another thing in writing. For by and by the Apostle him self wil declare, that the Scriptures are mooste ful, and mooste absolute, such as are able thoroughly to fashion and make perfect the worshipper of God. The Apostle els where affirmeth very intirely, that his doings agree in one sorte all alike, and that he teacheth like doctrine in all Churches. He saith also, that he and his disciples walke all one way, and being all led by one spirit, do all things with humilitie.

1. Cor. 4.

2. Cor. 3.

4. Cor. 10.

Again to the Corinthians. VVe write (saith he) none other things vnto you then which ye read, and which also ye knowe. Yea and so I trust, that ye shall knowe vnto the end And again. As vve are in vvords by letters, vwhen vve are absent: such are vve in deed also; vwhen we are present.

But it is openly apparant that those things, whiche these men reckon vpon among the bulwiffen verities, affirming the same to be received from the Apostles, euen (as it were) from hand to hand, are so disagreeing with those things which are contained in the writings of the Apostles: that they are euen directly repugnant

## The second Sermon

repugnant and contrary.

Of which kinde are those matters, which they stuf in, concerning the vse of Images in the Church, concerning the Masse, concerning single life and Chaucery, and infinit other such wighting deceipts. Where also euen that is diligently to be noted, that he said not. Tary thou in those things which thou shalt learn yet heerafter. But, tary thou in those things which thou hast learned. To vs therefore, pertain not those things, which wretched men after certain hundred yeres, haue learned of Fathers (such as indeed may be called Apostles) and of lewd and superstitious Punks.

It foloweth now, why we ought to cleue onely to this doctrine. Indeed many reasons may be alleged, but among many these are the charest. First, Knowing (saith he) of vvhom thou hast learned them. Truly it is much to be respected of what masters or teachers we learne any thing. For the doctrine receiveth authoritie from the teachers, or author therof. It is thought that from the more excellent, cunning and holy men, proceedeth some excellent learned

why wee ought to cleue only to the scriptures.

A. J.

and

## The second Sermon.

and holy thing.

Verily, from men proceed humane things, and from God proceed godly and deuine things. But of whom had Timothy learned? or from whom came the doctrine received by Timothy? Surely, from the most holy Apostle, and most select instrument of God. Therefore, not the man Paule, but rather the Spirit of Christe (inspiring Paule) hath purchased authoritie vnto the doctrine. Therefore Timothy knewe, and all the faithful also at this day knowe, that the doctrine of the Apostles sprang not from men: but from our Lord God him self, and that therefore we ought to beleue the same, and inseparably cleue vnto it. For our Lord him self saith in his Gospel.

John. 13.

Math. 10.

John. 3.

Verily, verily, I say vnto you, hee, that receiueth an Apostle, or vvhomsoeuer I shall send: receiueth me. And he that receiueth me: receiueth him that sent me. And again, speaking of the Apostles. It is not you that speak but it is the spirite of your father, that speaketh in you. And again. He that is from aboue, is aboue all. He that proceedeth of the Earth, is earthly, and speaketh of the earth. He that cometh from Hea-

uen

## The second Sermon.

uen, is aboue all, and what he hath seen and heard the same: he testifieth.

Wherefore in asmuch as it appereth, that the doctrine of the Apostle is heauenly & deuine: to good cause doe we beleue, with good cause doe we inseparably cleue to it. Neither did the Apostles without great reason say. therefore shalt thou continue in the apostles doctrine, which thou hast receiued, because thou doost surely knowe that thou hast receiued and learned the same from Heauen.

But can we so say of the vniwritten traditions, and of the ordinances of man? No, by no meanes. Wherefore, why should we beleue them? why should we receiue them? why should we continue in them? These things are due to the holy Scriptures only and alone. They are utterly mad, that make humane things equall with deuine. But they are led by the Deuil, that prefer things humane before diuine, and thrust downe and embrace diuine things as though they were vncertain, doubtful, vnperfect and darke.

Dauid the moste notable King, and moste excellent Prophet of God, crieth out against such filthy and blasphemous persons, and pronounceth with moste true

## The second Sermon.

true mouth.

psal. 119.

The lawe of the Lord is a perfect law conuerting the soule. The testimonie of the Lord is true, giuing wisdom to the little ones. The statutes of the Lord are right, and reioice the hart. The commaundement of the Lord is pure, and giueth light to the eyes. Thy word is a Lantern vnto my feet, and a light vnto my steps.

Furthermore, the Apostles doctrine is grounded vpon the Scriptures or writings of the Prophets, Paule bearing witness and saying. I was put a part to preach the Gospel of GOD, yvhiche he promised afore by the Prophets in the holy Scriptures. But we knowe, that the same are therfore called holy, because they are uttered by the holy Ghost. It followeth therfore in the words of the Apostle. And for that also thou hast knowen the holy Scriptures from a childe.

The holy fathers in olde time were bound to instruct their children out of the authentickall Booke of the lawe of God and of his Prophets. Therfore, because Timothees mother was a Jew borne (albeit his father was a Gentill) he being exercised

## The second Sermon.

exercised in the scriptures from a childe, had accustomed him self therunto, And when he heard the Apostle preache the Gospel of Christe, he understode straightway by the inspiration of the spirit of God, and by conferring of the words of Paule, with the words of the Prophets, that the Apostles doctrine touching Christe, was taken out of the law and the Prophets, and confirmed by the testimonies of the same. And for that cause he knew that he had not learned the faith of Christe, out of wandering rumours, and vain talks of the people: but out of the authentickall Booke, that is to say, out of the holy Scriptures, namely inspired from God (as I haue already declared) and deuoutly taught and written, touching things most pure of all others, by none, but by such as were most holy men. All other books that were out of the Canon and common vse of the Church: are accounted vnder the name of prophane Booke.

But this is an effectuall reason, and such a one as ought thoroughly to moue the mindes of all men, that we must therfore beleue the Apostles doctrine, and cleue only to y same: because it preceuen from

## The second Sermon.

from God, and is confirmed by the Authentick Scriptures, being moste ancient and moste holy of all other.

What so ever booke of what so ever Authoꝝ thou shalt compare with these Booke: thou shalt scarcely compare Lead oꝛ dart it self, with moste fine and shining Golde. Moste rightly therfoze we beleeue that they of all men be moste foolish, who either omitting the Apostles doctrine, and writings of the Prophets, turn aside to the inventions of man (as though there could be taught oꝛ contained in these, moze absolute, moze cleere, and moze certain things, then in the oꝛther) oꝛ else utterly give no credit at all vnto the Scriptures. The taunt which our Lord gaue to the unbelieuing disciples, is right notable and worthy of speciall remembrance, when he said, O ye fooles and slow of hart, to beleeue all those things which the Prophets haue spoken.

**The Scriptures** are able to make a man wise vnto saluation.

And now ensueth in the Apostle, another reason no lesse euident, why we ought only to beleeue and stick fast to the Apostles doctrine, and to the holy Scriptures.

Because (saith he) they are able to make thee

## The second Sermon.

thee wise vnto saluation, through faith in christe Iesu.

The Philosophers haue disputed much of true and false Wisdome, and haue so entangled them selues with their chattering, that they scarcely vnderstand them selues, and muche lesse reaped any frute of their disputations. Paule doth simply and truly deriue true Wisdome out of the Scriptures of God, and out of the Apostles doctrine.

For God (being moste excellent wise) doth very often in his word call his commaundements and the doctrine (set forth in his lawe, and by the Prophets) true Wisdome. And Moyse being elder then those men, whom the Grecians call moste ancient, namely Homer and Hesiodus, and the Battell of Troy, and also being much moze excellent then Hercules, Muscus, Linus, Orpheus, Mercurius, Apollo, and the other Gods of the Gentiles, oꝛ then euen the holy Slayes: elder also then the wise men of Greece. Much moze ancient then Plato and Aristotle, doth expressly say in Deuteronomy. You shall keep and doo the commaundements of the Lord for this is your wisdome and

True wisdome.

Den. 4.

M.

vnder

## The second Sermon.

vnderstanding in the sight of the nations, which shall hear all these ordinances, and shall say. This people only is wise and hath vnderstanding, a famous Nation. But the Apostles also at this present doth shew, that saluation is the end and also the frute of true wisdom, saying. Which are able to make thee wise vnto saluation.

But, without the true saluation of man, what shall auail (I pray you) the empty name and vain title of wisdom? Wisdom is the knowledge of things diuine and humaine, and moste chiefe of those things, by which we may knowe the highest god: when God him self, and therewithall to be ioyned together with Christe. The which indeed is true blessednes and the highest felicitie. And now I omit to rehearse, how that out of this knowledge of God, springeth righteousness, and the loue and exercise of true vertue, and of all deeds that are truly good.

But the Scripture and doctrine of the Apostles, abundantly sufficeth to giue this wisdom and true saluation. Therefore it becometh vs, to content ourselves with the same. Yea, it is expedient

for

## The second Sermon.

for vs, to bestowe all our life and all our labour vppon these holy books, to depend wholly vppon them, to direct all our sayings and all our waies by the same, as by a moste infallible and moste sure lode starre, to run and flee wholy vnto them, as to a moste safe Sanctuary. For, David crieth out and witnesseth saying

Blessed is the man that delighteth in Psal. 1. the lawe of the Lord, and earnestly studieth in the same, bothe day and night. Luke, 11. For the Lord sayeth also in the Gospel. Blessed are they that hear the word of God and keepe the same.

And in deed this shalbe the onely and safest way, to escape all perils of all times and all deceits and legerdemain, yea, euen the moste sharp and cruel of this our last age. But, because saluation might be topped for by this heauenly wisdom, and also by the reading and bare knowledge of the holy Scriptures, or els by the merits of the vertues, whiche we haue learned out of the Scriptures, therefore in deed very goodly and Apostolically he aduoceth and sayth. Through faith in Christe Iesu. Therefore saluation is learned out of the Scriptures, because it consisteth in Christe alone.

¶ g.

And

## The second Sermon.

And Christe, who is the bread of life, the saluation and fulnes of the Saints, doth onely and alone giue true saluation. But true faith being instructed by the spirit of God, and by the holy Scriptures, receiveth the same.

Saluation therfore is to be attributed vnto faith, & not to any other thing but yet not to euery faith: but only vnto the same that commeth vnto vs by the grace and benefit of the holy spirit, which we lerne out of the Scriptures, the true wisdom of God, & which extendeth and is staied vpon the onely sonne of God, who is our onely most absolute, most assured and eternal righteousness, redemption, satisfaction, sanctification, life and fulnes. But, as soon as the Apostle hath expounded these things very elegantly and plainly he sheweth, what is the end and mark, to the which we must direct all the reading of the holy Scriptures, that is to say, to learn faith, even faith in Christe, who is our life and saluation.

So that very end did Iohn the Apostle stretch forth all his whole story of the Gospel, while (concluding the same) he saith. These things are written, to the intent ye might beleue, that Iesus

The end &  
distr of the  
Scriptures

## The second Sermon.

is Christe the sonne of God, and that beleeuing: yee might haue life in his name.

Consequently, the Apostle proceedeth with a short praise, but yet notable comprehending many things, and therfore worthy to be remembered, to commend vnto vs the Canonick Scriptures, not so much, to proue them to suffice to the learning and attaynement of saluation, as with them to glue fast together the mindes of all men, while we all understand that there remaineth utterly no whit of sound profitable, wholesome and necessary doctrine, but the same is handled and taught most perfectly in the holy Scriptures.

The praise  
of holy  
Scripture.

Therefore Paule the Apostle pronounceth and saith. All Scriptures giuen by inspiration of God, are profitable, to teach. &c. And he plainly saith, All Scriptures. For if thou shalt diligently read and consider euery of the Bookes of holy Scripture (be they neuer so short) thou shalt finde in euery of them all these things that are heer recited, that is to say, that euery one of them is able to teach, to reprove, to amend, and to instruct. But very skilfully he addeth, Theopneustos

## The second Sermon.

The Scrip-  
ture is gi-  
uen by the  
inspiration  
of God.

opneustos, given by the inspiration of God

For there be extant euery where au-  
thors and bookes innumerable, being  
not inspired of God, but set forth by the  
will of man: with the which we haue  
heer nothing to doe. For the holy bookes  
haue this thing proper and peculiar to  
them selues alone, namely that they be  
giuen by inspiration of God, as I haue  
all ready said a little before. And Peter  
also the Apostle testifieth saying. No  
prophecy of the Scriptures hath any  
priuat interpretation. For the Scripture  
came neuer by the wil of man: but  
holy men of God, spake as they were  
moued by the holy Ghoste.

And in this point are all our Canoni-  
call or holy Books, discerned from the un-  
holy and prophane bookes of all other wise  
men. And it is a principle of our religion  
and of our faith, namely that the Scrip-  
tures are giuen by the Inspiration of  
God. Wherby it cometh to passe, that  
this saying is very often read in the pro-  
phets. Thus saith the Lord, Thus saith  
the Lord god of hosts.

Moste truly therefore Iosephus, albe-  
it he was a Jew, speaking of the Books

of

## The second Sermon.

of the olde Testament, against Appio  
Alexandrinus in his first Booke sayeth  
thus.

Wee haue no infinit number  
of Bookes amongst vs, dissa-  
greeing and repugnaunt one  
to another: but only xxij. books,  
wherin is regestred all the  
whole time to the whiche we in-  
sistly giue credit. For it is ma-  
nifest by our dooings, how we  
beleue our owne writings. For  
in all these many hundred yeeres  
past, no man hath presumed  
either to adde, or to take away,  
or to chaunge any thing.

For, it is implanted in to all the Je-  
wes, euery from their cradles, to talke of  
these holy decrees, and stedfastly to direl  
in them, and also, if need require, wil-  
lingly to dye for the same. With good  
cause, therefore doe wee beleue our books,  
of



## The second Sermon.

of the two Testaments, without gaine saying and curious search, or busie enquiry. It sufficeth whatsoever the holy Scriptures shall say vnto vs, if we rightly vnderstand the same. For need we must beleue it.

The profit  
of the holy  
Scriptures.

But, now let vs heare to what vles the holy Scripture is profitable. The Apostle reckoneth vp iij. kindes, and vnder them he comprehendeth all other the like. For it is moste certain, that there is nothing wanting in the holy Scriptures, namely, whatsoever it be, that seemeth to appertain to moste perfect wisdome and doctrine. And first he saith, That the Scripture giuen by the inspiration of God, is profitable to teach. For indeed, to vnderstand the true doctrine and wisdome, it behoueth vs first of all to haue the right knowledge of things, to the intent we may perceiue what and of what kinde euery thing is, and so what God is, what his will is, what he requireth of vs, what we ought to do, and what we ought to leaue vndone, what the dutie is of the true worshipper of God, what man is, and what kinde of one he is, what was his corruption and fall, and what was his setting

The Scrip-  
ture tea-  
cheth.

## The second Sermon.

vp again, what is the saluation of man, in whom it consisteth and how they may obtain the same, who is Christe, what his redemption is, how far it extendeth.

But there are infinite other such like things, all which for so much as is sufficient vnto godlines and pietie, the Canonick Scripture doth declare vnto vs and teach vs. Whereby we read in the Gospel, that our Lord being so often demanded, how we should be saued, what we shoulde do, to enter in to the kingdom of God, which be the cheefest commandments of God, what our dutie requireth toherwith God is moste cheefly delighted: did alwaies after one sorte make answere out of the holy Scripture, and sent vs back to the holy Scripture.

The rich glutton being in Hel, desiring to come out from thence, and to teach and giue warning to his brethren, he sendeth him back to the Lawe and to the Prophets, that is to say, all the faithful, that desire to be instructed touching the iudgements of God, and the state of Soules in another world, he sendeth them back, not vnto Ghostes or vnto spirits appearing in manes shape: but vnto the Scriptures. Whereupon Paule

Luke. 16.

R.

What

## The second Sermon.

Rom. 15

what unto the Romans.

Whatsoever things haue been written: they were written for our learning. Let vs therfore take the necessary rules of our religion out of the scriptures. And those things, that are not taught in the scriptures: let vs not think them to be either necessary or holisome for vs.

The Scrip-  
ture repro-  
ueth.

Moreover, in true wisdom it is requisite that wee be taught nothing but that onely, which is true and good, and yet that wee should understand also, what things are false, and so resist the same. It followeth therfore in the word of the Apostle, that herein also the scripture is profitable, For clenche, that is to say reproving, and to the conviction and confutation of falshood, finally, to blaming, to accusing, and to sharp rebuking.

Heretics  
are confuted  
by the  
Scripture.

Therefore if any false Jugler, or crafty deceiver bzing in an opinion untrue and ungodly, if hee corrupt the pure understanding of the word, forthwith the scriptures minister holy arguments, with which the goodly may confute such a false deceiver. And after that sorte wee see, our Lord Jesus to haue down in the Gospel, who, as often as either the Phari-  
sises

## The second Sermon.

scribes or els the Saducees were to be confuted, with the sword of the scripture, flew their false opinions and interpretation. Therefore are they mosse foolish, who think that hereticks cannot be overcome by the scriptures onely, but that rather they are to be conuincd by counsels, and decrees of counsellors, or els by curtings.

For we finde that Paule the Apostle also in the acts of the Apostles, did withstand and overcome both the rebellious Jewes, and also all the enemies of the Gospel, with none other weapons, then of the scriptures. And very well and in good time commeth here to my remembrance a noble sentence of Saint Augustines, which he useth against Maximinus the Arrian heretick in his third Book and sixth.

But now neither I ought to alledge the council of Nice, neither thou the council of Ariminū, as therby to obtaine the victory. And neither I nor thou to be bound to the authori-

N.ij.

tie

## The second Sermon.

tie of this man or that man. But by the authoritie of the Scriptures, beeing witnesses not proper to any, but common and indifferent to vs both. let matter with matter, cause with cause, and reason with reason, contend together.

Wherfore hofw Saint Augu- stines iudgement was, that the detestable heresie of Arius could be confuted by the Scriptures, and not by councils.

But now at this day we haue the self same Scriptures. What should let therfore, but that we may with the Scriptures strongly conuince all errors and heresies, whatsoever, at what soeuer time they spring vp? For the Apostle had said, that the Scripture is meet for censure.

Furthermore, if there be any thing corrupted in the Church (as many times the moſte excellent ordinances of God are peruerſed either by the raſhnes, or the ſuperſtition, or the wills of man)

The Scrip-  
ure amen-  
beth and re-  
formeth.

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it is necessary to be amended. It foloweth therfore in the Apostle, that here also the Scripture is requisite. Pros epanothosin, that is to renew, and (as I may so say, to make straight and amend.

The holy histories setteth forth vnto vs in many and sundry places, the vse and example of that thing. For, as often as the sinceritie and purenesse of Religion was defiled by the negligence, wickednes, ignorance and conetousnesse of the Rulers and the priests, and then by God were sent Prophets and Kings, to amend the errors, that were generally received: we read, that they did none other wise reſorme and correct the Church, then according to the form and rule of the diuine Scriptures.

The holy story of Iosaphat, Ezechias, and Iosias, wel inough known. And also our Lord Iesus, with holy Scripture correcteth the vices of his time corrupting holy Matrimonie. He also purging the Temple of Ierusalem, through the conetousnes of the priests filthily conuer- ted in to a market place, doth euen of his owne accorde bring forth Scriptures and sayeth. It is written my house shalbe called the house of prayer, but ye haue made

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made it a den for theeues.

*The Scrip-  
ture keepeth  
vs in order.*  
Moreover it becometh them, that are taught and reformed aright, to be kept under the rule of discipline and good order, lest at any time they do vnicristianly and vnihamerfully wax dissolute and careless. Paule therefore doth shewe, that not so much as in this behalfe, also any thing can be lacking in holy Scripture. For it is profitable (saith he) Pros paiden, that is, vnto discipline and chastisement. Zuor zuchtigung in meiser scast.

For it ministereth the perfect rules of life and becometh sharp chastisements. In vnto from thence old Esdras & Nehemias fetch the right Discipline. From whence old the Apostle fetch his doctrine as often as he reprimand the Churches, that went astray into error, whome he leadeth into the way again, and keepeth them in order, with the Scriptures.

What severer rules of life the Apostle precribeth to every degree, every kinde, and to every age, the same he fetcheth out of the Scriptures.

Finally, the holy Scripture doth teach and instruct vs in all things, in which we have any need of teaching or instruction.

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instruction. The same doth reprove, rebuke, accuse, shew forth, censure, & refute all kinds of errors, & heresies. The same correcteth, amonesteth, reprimandeth, and finally keepeth vs under holy discipline, lest we should wax loose and run at ryot: and it is a most perfect Canon and a most sure and infallible rule of holy life and true salvation.

Wherefore, why should not the same suffice in the Church, to govern the men of this last age, and to deliver them from all corruptions. Neither is there any cause, why we should take vnto vs the rules, that is to say, the renouings and Apostacies, of the Monks. There is no cause, why we should beg or borrow these things necessary to salvation els where out of the Winking puddles of men, and out of the counterfeit traditions and ceremonies of men. The Fountain of liuing water is set forth, and laid open vnto vs of Ecb.

But all those partes of godly wisdome and of christian doctrine, are directed to a certain and an onely end and mark, which the apostle adueth, and sayeth. In righteousness. But we knowe that Christe is the righteousness of the faithful

*The drift of  
the wise-  
dome and  
doctrin of  
Ecb.*

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fol. To this end therfore all these things do pertain, namely, that Christe may liue in vs, and we in him, that he reconciling vs to God, may take away our vnrighteousnesse, and so giue his righteousness vnto vs, and that he may be our righteousness before God the Father, through whome afterwarde we might walk in righteousness, during our whole life, with continuall repentance. For (as I haue shewed already) this is the only end and scope of the whole Scriptures.

But neuerthelesse, the purpose and meaning of the Apostles words remaineth as yet vnperfect. For the Apostle hath said All Scripture giuen by inspiration of God is profitable to teach, to reprove, to amend, to instruct in righteousness. It followeth that we must make an end of the sentence, and finish the matter.

That the man of God may be made perfect, prepared vnto all good woorkes. All the partes of this doctrine (saith hee) do tend to this end, and do woork this effect, that he, which will be a faithful and perfect seruant of God, may want nothing therunto, but may obtain by the instruction of the Scriptures, to be made perfect

The Scripture fashioneth & maketh perfect the true worshipers of god

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perfect and prepared to euery good woork.

Let vs note wel in these words of the Apostle (ye reuerend Fathers and dear brethren) how that vnto the Scripture is manifestly attributed a most absolute perfection against the madness and furies of all men, yea, against the raging blasphemies of those, that falsely affirm the same to be vnperfect and maimed, and therfore meet to be patched vp with the rags of the traditions and decrees of the Church. That the man of God (saith Paule) may be made Perfect.

Perfect I say: Artios, whole, sounde, absolute in all pointes, and such a one as lacketh nothing at all. What is it therfore that is needful to be mended by these traditioners?

Whereouer he addeth. Prepared vnto euery good woork. He saith not to one good woork or two, or a few good woorkes: but to euery good woork. Exertismenos, prepared, perfected, ended, thoroughly trimmed vp, vlsgebulst, made absolute and finished. Putting therfore remaineth for the Punks and Walles Traditioners, that should by their inuentions be added now at the length after certain hundred yeres, to make the matter

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matter perfect. The holy Scripture is most absolute, most fully teaching all those things that belong to the attainment of godly life and salvation. And the same is able thoroughly to fashion or instruct, and make perfect the true worshipper of God.

The Scripture  
excellen-  
tely Philo-  
sophy also.

Wherein also the holy Scripture doth far surmount all Philosophy, and all Philosophers themselves, much more the papisticall Sophisters, or traditioners of Wall. Very truly and very truly spake Firmianus Lactantius that Christian Cicero, concerning false wisdom, in his third Booke of institutions, the xxvi. chapter.

Onely the heavenly doctrine (saith he) the which alone is wisdom, bringeth to passe those things, which the Philosophers were neuer able to doo. The commandements of God, because they are sincere and pure, of how great force they are in the hearts of men, daily experience

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ence dooth shewe it. Bring me a man inclined to anger, ill tuned, unruly, and rash, with a few of Gods words I wil make him as quiet as a lamb. Bring me a couetous person, a greedy scraper and a nigard, hencefoorth wil I make him liberall. Bring me one that is feareful of death and of pain, straight way he wil despise both Gallies and fire, and daungers; yea, & the torments of the brazen bul. Bring me him that is a lecherer, and adulterer, a ruffian, and a roysterer, hencefoorth shalt thou see him sober, chaste, and continent. Bring me a cruel person, and one that thirsteth

O.ij. after

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after blood, soon shall that fury bee chaunged into clemency and mercy. Bring me an vniust man, vnwise and sinful, he shall be straightway iust, wise, innocent and harmlesse.

So great is the might of godly wisdom, that beeing poured into the hart of man: it wil at once euen with one push, expell and driue out foolishnes the mother of all sin. Hath euer yet hitherto any of the Philosophers performed these things? or if he were willing, were he able to doo it? Who, when they haue spent their whole time in the studie of Philosophy, yet neuer thelesse are not able (if nature

doo

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do a litle withstand it) to make them selues or any others the better therewith. Their wisdom therfore (how much soeuer it can doo) yet dooth it not roote out vices but hide them.

But a few of Gods commandements doo so thoroughly and wholly chaunge a manne, and by garnishing the olde, doo so make him newe, that thou canst not knowe him to bee the same man he was.

But these very trim sayings of Lactantius doo very much make to the praise of our holy Scriptures, or of the word of God. The which word in deed excelleth infinitely the wisdom of the world, be it neuer so absolute and perfect. So that this chosen & speciall Apostle of Christ, with very good cause would haue all the faithful, in all things to haue respect on  
ly

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ly to the word of God, and to cleue fast  
vnto the same euen to the very last  
breath.

Conclusion

Whereouer now it should remain for  
me, to gather those things in to a short  
summe, whiche I haue hitherto expoun-  
ded somewhat at large, and to stir vp  
your mindes to a moſte ſeruent ſtudy  
and loue of the holy Scriptures, that bee-  
ing instructed and prepared: yee might  
be the better able to keepe the flock com-  
mitted to your charge, from those perils  
of these our daies, that be the last and  
therfore moſte corrupt, moſte miserable,  
and ful of all calamities. But, ſeeing  
that through the ſingular grace giuen  
vnto you from the Lord, ye be otherwiſe  
vigilant and watchfull, and do vnder-  
ſtand and ſeele alſo, to how greate and  
what kinde of daungers we are layde o-  
pen and oppreſſed with all, whiche can  
not any way but onely by ſeruent pray-  
ers vnto God, and ſincere and diligent  
doctrine taken out of the Scriptures,  
be put back, diuyn away, or be made un-  
hurtfull to the godly. I will now conclude  
with the holy and vehement wordes of  
the blessed Apoſtle which he joyneth im-  
mediatly to those which I haue all read  
by

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reherſed and expounded.

He ſpeaking to euery one of vs, ſay-  
eth. I beſeech thee therfore before God  
and before our Lord Ieſus Chriſte,  
who ſhall iudge the quick and the dead  
at his appeering in his kingdom, preach  
the word, be ſeruent in ſeaſon & out  
of ſeaſon, reprove, rebuke, exhort  
with all long ſuffering and doctrine.  
For the time wil come, when they will  
not ſuffer holeſome doctrine, but af-  
ter their owne luſts ſhall they (whoſe  
eares itch) get them an heap of Tea-  
chers, and ſhall turn their eare from the  
trueth vnto fables. But watch thou in  
all things, and ſuffer aduerſitie, and doo  
the woorks of an Euangelist, fulfill  
thine office to the vttermoſte.

But, becauſe euery good gift, and eue-  
ry perfect gift commeth from aboue, deſ-  
cending from the Father of light : (ma-  
king our humble petitions vnto him)  
let vs aſke of him thoſe things, whiche  
are neceſſary to the performing of  
this buſineſſe, waighty indeede  
and hard. And let vs pray  
Our Father which art  
in Heauen,  
&c.